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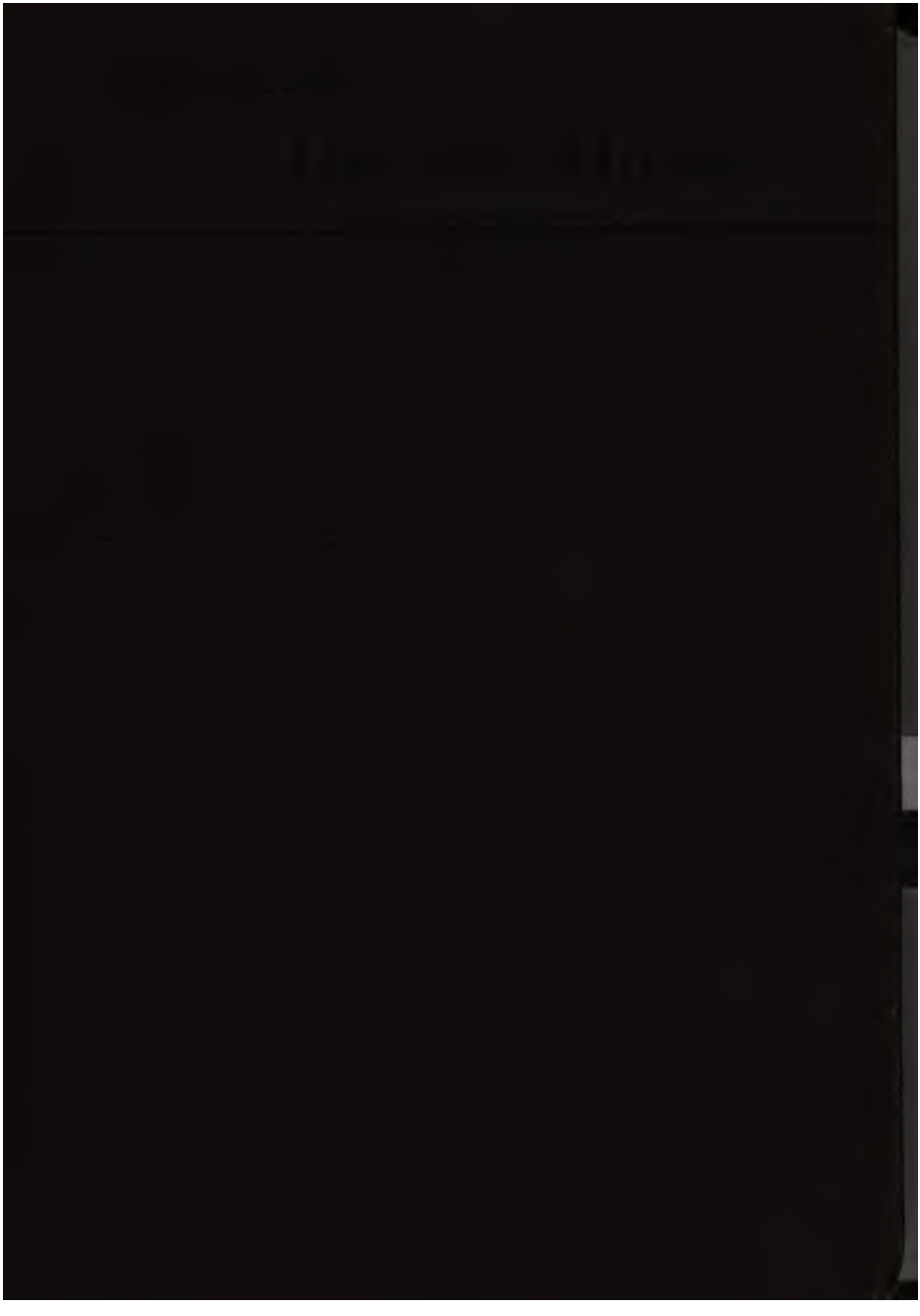

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# RACHEL HICKS

*(WRITTEN BY HERSELF)*

LATE OF WESTBURY, LONG ISLAND

A MINISTER IN THE SOCIETY OF FRIENDS

TOGETHER WITH SOME LETTERS AND A MEMORIAL OF WESTBURY MONTHLY MEETING

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NEW YORK
G. P. PUTNAM'S SONS
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# MEMOIR

OF

# RACHEL HICKS.

## CHAPTER I.

Birth and Parentage—Early Religious Experience—Hospitality of her Father's House—Exercises of her Mind concerning Divine Requisitions — Her Marriage — First Appearance in the Ministry.

8th mo. 7th, 1857.

I HAVE long felt that the work given me to do will not be finished unless I leave some account of my life and my various religious exercises in the course of it. In times past I have been fearful that a wish to transmit my name to a future generation had some share in the feeling. I have therefore put it off until this late period, and can now acknowledge that to have an evidence that my

name is written in Heaven absorbs all other desires.

In a deep sense of my unworthiness, and with an awful solemnity resting upon my spirit, in the sixty-ninth year of my age, I begin this, my last legacy of love to my fellow-creatures. In this work I ask the aid of Him who, I believe, requires it of me; hoping it may afford encouragement to some deeply exercised and tried mind when I shall have passed away from time and all its conflicts.

I was born on the 10th of fourth month, 1789, and was carefully educated in the principles of Friends, by my religiously concerned parents, Gideon and Elizabeth Seaman. Having thus experienced the benefit of a guarded education, I can add my testimony to that of many who have gone before me, that a solemn responsibility rests upon parents to train their offspring to fear the Lord and keep His commandments which He impresses upon the mind by His own Spirit.

I remember, when I was about eight years old, being at school and using a word I did not know the meaning of—having learned it

of a domestic—and which I had, at the moment, a gentle intimation against; but soaring above it, I was brought under great condemnation of conscience. It was then opened to my understanding that the word used was synonymous with a vow, which I had been instructed by my parents was wrong, and which my Heavenly Father now, by His own Spirit, showed me was the cause of His displeasure, and that I must repent and forsake the use of it. My distress of mind was so great that my body became affected, and, being at school, I could in truth ask liberty of the teacher to go home, for I was not well.

I also distinctly remember the tender solicitude of my endeared mother in nursing me, which seemed to add to my condemnation. I felt that I had not only offended my Heavenly Father, but was putting my earthly parent to trouble for my transgression; thus I lay for several hours bemoaning my condition, until He who sees the heart was pleased to forgive, and speak comfortably to my soul. Rejoicing in the return of peace, and acceptance with my Maker, I arose from my couch, told my

mother I was better, and went about as usual; but ever after, through childhood, youth, and up to the present time, I have felt a great fear of offending Him from whom I could not hide my most secret thoughts or words. I had tasted the bitterness of condemnation and separation from the Divine harmony, and I dreaded it. I can now say, with the apostle, that even the ministration of condemnation is glorious, because it gives us a knowledge of what we lose of Divine enjoyment by transgression; and is an evidence that God loves us and follows us to cause our return to Him in full obedience. Oh, then, how much more glorious is the ministration of justification, because we then feel the joy of acceptance and fellowship with the Father and with one another!

Although this love of the Father's presence, and the fear of losing it by disobedience, has been a preservation to me thus far, yet had I always yielded to impressions of duty to Him I should have escaped much suffering, and enjoyed a part of my life much better.

In childhood and youth I was mostly pre-

served in innocency, being shielded from many temptations by the restraining care and tender solicitude of my parents, who, early in life, habituated me to attend meetings steadily twice in the week, and kept me in "plainness of speech, behavior, and apparel." Although it was many times much in the cross to my natural inclinations, I had learned that submission to them was my duty; and I have long seen that these restraints were a preservation to me from improper associations and from the growth of vanity and pride, of which I had, in my nature, a great share.

My father's house was a place of entertainment for Friends traveling in the ministry or attending quarterly and monthly meetings. On many of these occasions the company settled in silence, and often counsel flowed sweetly, to the tendering of many minds, especially those of the young. At these seasons impressions were made on my youthful mind that have never been effaced. I loved the company of these Friends and these seasons of religious instruction, and also to read the journals of Friends. But

more especially did I delight in reading the historical part of the Holy Scriptures. The accounts of the patriarchs, prophets, and apostles, particularly the history of Joseph, made a deep impression on my mind as a remarkable instance of the superintending care of Providence over His children, and a desire was often raised in my heart to be like those faithful servants of the Lord, of whom I read. Yet, at other times, I was fond of childish play, of hearing the singing of songs, and of listening to small instruments of music, in which I indulged in the absence of my parents, until condemnation of spirit taught me to cease from it. Thus I renewedly learned, by experience, that there is more enjoyment in obedience to God, and in feeling the incomes of His love, than there is in the indulgence of the unrestrained natural desires.

In childhood I contemplated death as a most solemn and awful event; and my parents early impressed my mind with a dread of dying unprepared; and hearing of individuals who had been suddenly taken out of time—sometimes by lightning—the fear of that phe-

nomenon was so great that, when I saw clouds arising and heard the roar of thunder, I was led into a close examination of my inward state, to see if I was prepared for death, and fervent petitions were put up to my Heavenly Father to forgive all my sins, if I had transgressed against Him. Now as I review the past, I believe that this fear was a preservation to me, as it led to a daily care not to offend Him who is pure and holy; for an unshaken belief in the immortality of the soul, and in future rewards to the good, and punishment to the wicked, was forced on my mind.

My parents were in the practice of collecting the members of their family in the twilight of the evening, when the labors of the day were finished, and sitting in silent retirement perhaps half an hour. In one of these opportunities of introversion of spirit, about the nineteenth year of my age, my mind was turned to my Father in Heaven with strong desires to serve Him through life, and be preserved from sin, and its awful consequences; when the language was sounded intelligibly to my mental ear, "If faithful to My requirings, thou

wilt have to speak in My name to the assemblies of the people, and travel extensively in the ministry." This was an unexpected and unwelcome message. My nature revolted, and I said in my heart, "This is a service I cannot perform." Timid and bashful by nature, I felt that I never could stand before an assembly of people, and address them with intelligible voice and language. Any other service I thought I could perform, or make any sacrifice in lieu of so great a work for which I felt unfit and unworthy.

Although I endeavored to persuade myself that this was a delusion of the imagination, the impression continued with me, without the intimation that I was to arise and speak, until, in my twentieth year, while sitting in our meeting at Westbury enjoying the sweet incomes of the Father's love, and fearing the word of command, I said in my heart, "Withhold Thy hand, for if my cup thus overflow, I shall be constrained to tell unto others what Thou hast done for my soul." This request, though impious and unwise upon my part, my Creator, in wisdom inscrutable, saw best to

grant; and a sensible feeling of His presence was withdrawn, and long was I left, as a dove without its mate, moaning my condition, and longing for the return of the Beloved of my soul. Often did my spiritual eye see a table spread with rich dainties by His bountiful hand, and my famishing soul desired to partake; but when the terms of admission were shown me, my stubborn will would not yield, and again and again I was turned backward in the wilderness, where beasts of prey howled around me, and I feared that I should fall a victim. 'In this state of rebellion the earth brought forth thorns and thistles; or, in other words, the propensities of human nature grew strong, and I was sometimes irritable and impatient; whereas I had heretofore been called mild and gentle in my disposition. Oh! the danger of disobedience, which disqualifies for the right performance of our earthly concerns!

When I was about eighteen years of age my beloved mother was removed by death; and in my twenty-sixth year I was married to Abraham Hicks, of Rockaway, Long Island.

I had many cares and duties resting upon me as a daughter to an aged father, and as a wife and mother. Although I strongly desired to discharge my various duties to my loved ones, and set a good example to all around me, I was sensible that I did not always maintain that degree of patience and equanimity of temper I would have been favored with had I been faithfully obedient to my Creator. This grieved me, for I loved the Truth, and desired not to do anything that would bring dishonor upon the profession of it.

The exercises of my mind were many and heavy, and, being depicted in my countenance, I was considered a concerned Friend, and was often appointed to the most important services in our Society. Although I felt myself to be among the chief of sinners, in the omission of a known duty, and therefore a great hypocrite, it seemed right for me to submit to the judgment of my friends, and do the best I could in these appointments. I nevertheless felt that I had been called to another station in the Church Militant by my Creator, who, although I was tossed, and not comforted, did

not forsake, but followed me with His fatherly chastisements.

I had many and various trials and bereavements during this period, which were close and hard to endure; among them the loss of my beloved husband, and two lovely children. But above all these, temptations seemed to have more power over me, and I saw in the light of Truth that if I did not yield my strong will to the will of my Creator, He would ere long give me over to my own strength and resolutions, which would be insufficient to enable me much longer to sustain even a moral character. Notwithstanding this, although alarmed and distressed beyond description, I did not yield; until, in my forty-second year, while sitting in meeting on First-day morning, I there felt a requisition to arise and bear testimony to the Truth, with the impression strong and clear that this was the last offer and invitation of the Divine Father's love to my soul; and if I chose to allow the meeting to close without submission I should be forever separated from the Divine harmony, in this world and in the world to come.

As this was awfully impressed upon my mind by the immediate operation of the Lord's Spirit, a minister belonging to our meeting arose and said there was one present who, if not faithful, would be cast off into a state of forgetfulness and darkness forever. I now saw and felt that there was inward and outward evidence of my being utterly cast off, which was more than I could bear or risk. I arose on my feet, and audibly and distinctly uttered a few sentences; proving that to be a lying spirit which had so long persuaded me that I could not speak in a public assembly.

As I took my seat I did not feel that songs of praise and rejoicing were given me; but a peaceful and awful solemnity covered my spirit, in the feeling that my soul through mercy had been saved from eternal ruin, on the verge of which I had so lately stood! All within me bowed in submission to Him who now appeared to me to be glorious in holiness, fearful in praises, doing wonders! and I entered into covenant with Him that, if He would go with me, I would follow Him whithersoever He would be pleased to lead me, and declare

to the people that which He gave me for them.

And now, on looking back, I humbly feel that in great weakness and fear of offending Him, I have kept my covenant, except it may be in a few instances, when, through the fear of man and his rebuke, I have withheld the doctrine that flowed in my heart to the gathered assemblies of the people. Blessed be His name, He has kept His covenant with me! He has done wonders for me in breaking down my strong will, that rose up in rebellion against Him, somewhat more than twenty years! His mercy is commensurate with His power, in that He did not leave me, but followed me as a tender Father, and at last plucked my feet out of the "miry clay," and set them on the immutable Rock, even His own eternal power and wisdom. Praises and thanksgiving be ascribed to Him forever and ever! saith all that is within me capable of feeling.

## CHAPTER II.

Some Account of her Husband—Reflections incident to his Illness and Death—Account of her Ancestors—Origin of the Township of Westbury.

BEFORE proceeding further with my own narrative it seems due to my deceased husband to give some account of his life and religious exercises.

He was born at Rockaway, the 16th of 1st mo., 1792, and was carefully educated in morality by his parents, Stephen and Mary Hicks, who, having been brought up in different religious societies—(his father, a brother of Elias Hicks, like him, was educated in the principles of the Society of Friends—his mother being an Episcopalian)—did not instil any particular doctrines in the minds of their children, but left them at liberty to choose and judge for themselves when they arrived at maturity. Hence, this son, when he grew up to manhood, being of a serious turn of mind,

and feeling a desire to join a religious society, attended the meetings of several religious denominations. But not finding in them that peace of mind which his soul sought for, about the twenty-second year of his age he felt drawn to attend the public Quarterly Meeting of Friends held at Westbury. Here, by the preaching of Stephen Grillet, his mind was tendered, and he felt that God is worshiped in spirit, and not by forms and ceremonies; and his judgment was convinced that His kingdom is within man, and that those who seek it must find it there, by doing the will of our Father who is in Heaven.

Soon after this, the testimony of his uncle, Elias Hicks, that it were better for a man never to have known the Truth, than to have known it and not be faithful to its teachings, proved as the clinching of "a nail in a sure place." He now saw clearly that the Society of Friends was the denomination he must join, if he obtained that peace which his soul was seeking.

As he gradually yielded to the teachings of the Spirit of Truth, his mind was illuminated

to see that customs and practices, amusements, fashionable dress and address, deemed innocent by many, tended to puff up the mind with pride and vanity, and that now he was to cease from them. Great were the exercises, and deep the baptisms he passed through, to prepare him to make the sacrifices called for, so that he sought lonely and solitary places to retire to, and pour out his prayers to God. Particular spots and groves on his father's farm in after life, when he saw them, revived in his memory the many mournful seasons of which they had been the silent witnesses, and the tears he had shed there. But they were not always tears of sorrow, for when his mind was contrited and made willing to obey the requirements of the Truth, his Divine Master visited him in tender compassion and consolation. Tears of gratitude and joy then flowed freely, and he was constrained to enter into covenant to serve the Lord in his day and generation.

He was thus enabled to take up his cross, despising the shame, and counting the reproaches of men as dross in comparison with

that peace of mind which the world could neither give nor take away.

One duty after another was required as he was able to bear it, and although some little things were called for, it seemed harder to yield the will in these than if greater ones had been demanded. Those who had not had the trial, could not form an idea of the greatness of the cross in putting on the plain dress, using the plain language, and attending meetings twice in the week. Having fourteen miles to ride to get there, and his constitution being delicate, it seemed an unwarrantable exposure. None of his father's family then feeling as he did on these subjects, he expected their ridicule, and "the world's dread laugh;" but when he resignedly put his convictions into practice, instead of this, his family treated him with greater kindness and tenderness than heretofore. During these religious exercises he read much in the Scriptures of Truth, and found great instruction and consolation in them.

Notwithstanding his mind was thus brought into subjection to the Divine Will, he did not soon make a request to be joined in member-

ship with Friends, feeling it to be a great thing to take upon him so high a profession as that of being led and guided by the Spirit of Truth. Thus, from an apprehension of his own unworthiness, he put off what he felt to be a requisition of his Divine Master, until about the year 1813, when he was readily received by the Monthly Meeting of Westbury.

In twelfth month, 1815, we were married. Soon after he appeared in the ministry, and here again he had to go down into deep humiliation, sore conflicts, and baptisms; but patiently abiding under the preparing hand, he became qualified to preach the gospel in the power and authority thereof, and in due time his gift was acknowledged by Friends.

Although not lengthy in his communications, he was sometimes close and searching, and, being faithful to the requirings of his Heavenly Father, he was enabled to do his day's work in the daytime. When laid on the bed of sickness, previous to his death, he said he had nothing to do but to bear the sufferings of the body. For eighteen months he was confined, mostly to his chamber, with consump-

tion; much of the time his sufferings were severe, but he bore all with great patience and resignation. Hearing of several sudden deaths, he remarked, "Oh! how they have been favored! What have I done that I must lie here so long and suffer? I see nothing in my way. If I had any more service for my Lord and Master I believe He would make me sensible of it, but I see nothing more than patiently to wait until the end; although I desire to be released, all is centred in 'Thy will be done.'" Thus he lay, still and quiet; so much so that in the evening it was some times remarked that he had had a comfortable day, to which he replied, "I have had as much pain as I was able to endure; but to tell of it would not relieve it. I am sometimes tried as to an hair's-breadth, but I endeavor to be patient."

Thus, without a complaint, the body wasted away, but the mind remained clear and bright until the closing scene. On the 8th of 5th mo., 1827, the immortal spirit was released from its suffering tenement, and, we doubt not, entered into everlasting rest and peace.

We had lived together eleven years in harmony and unity of spirit, being favored to see eye to eye in those doctrines which for several years previous to his sickness had been discussed and controverted in the Society of Friends, tending to lessen and break up the sweet unity and free social intercourse which from the beginning had been enjoyed in a remarkable degree. And this was cause of sorrow to us. During his sickness he requested that the subject might not be conversed upon in his presence, or the books and papers published brought into his room; often saying, "If Friends would be still and retired in spirit before the Lord, it would be better for them."

In his own experience he had never found any other enemy to his soul's peace than that which he felt within him, which he believed belonged to his human nature, and he had no hope of redemption but by the Divine life of God in his soul, cleansing it from the inordinate desires of the flesh, and giving him the victory over temptation. Thus he knew Christ within to be the "resurrection and the life." These things he had learned by ex-

perience in the conflicts and baptisms of his early religious exercises. I fully united with him in his views of the Christian religion, having learned them, also, in my own experience in early life.

I likewise feel it right for me, and due to my ancestors, to record some account of their religious experiences. Of my dear father, Gideon Seaman, it may be truly said that through life he had been remarkable for consistency, uprightness, and integrity. He was deeply concerned for the maintenance of all our testimonies, traveled much as a companion to ministers in the service of their Lord and Master, and on committees of our Yearly and subordinate meetings, and also filled with usefulness many important stations in our Society. Especially as an elder he was considered a father in Israel. His house and heart were open to receive his friends, and very many have partaken, under his roof, of his kindness and hospitality. In early life he was closely united in spirit with those who had become uneasy with the holding of slaves by Friends; and was one of the faithful laborers, in that day,

in promoting emancipation. After Friends had liberated their slaves, he, with others, felt a concern to remunerate those who had labored for their former owners after the age for which white children were usually bound.

After this was accomplished in Westbury Monthly Meeting (from which Jericho Monthly Meeting had not then been set off), some concerned Friends formed an association called the "Charity Society," which is still in operation, and a fund was raised, the interest of which was used, and still is, for the schooling of colored children. I well remember hearing my father speak of the satisfaction these labors yielded to his mind, believing that Friends had done all that the principles of justice and mercy required of them in this particular.

In his serious reflections on the probable result to the African race amongst us, it settled on his mind as a truth that if white people dealt justly by them, and they themselves improved the privileges liberty gave them, they would become useful citizens; but if they were idle and dissipated in their habits, they would dwindle and be removed out of

the way—which, in some instances, he lived to see verified. During the remainder of his life, until his mind was impaired by paralysis, he was concerned and careful to avoid using the produce of slave labor—thus bearing a faithful and consistent testimony against this great and crying evil.

But we see, notwithstanding, exemplified in his life and experience, that good works, though indispensable to the Christian, and which were in him the fruits of the Spirit, are not of themselves sufficient to effect the soul's salvation. In a time of close trial he did not rely upon these, but upon the mercy and goodness of God for admittance into the Kingdom of Heaven. At one time he said, "I have thought much of the expression in a letter of Elias Hicks to Hugh Judge, that if we are saved at last it is 'through unmerited mercy;' a great and good saying." This he expressed during a short illness in 1831, in the eighty-eighth year of his age.

Under a heavy weight of exercise of mind, at a time when his recovery seemed doubtful, he said, "It is a great thing at such a time

as this to feel fully approved in the Divine Sight. Many men pass along pretty well; but we are so prone to evil—so much for the world and the things thereof—which are of little value compared with that which is to come. At such a time as this it will not do, it is not enough; what are ten thousand worlds compared with the salvation of the immortal soul!" He soon after added, "It is an awful thing to die." In reply it was said to him, that we apprehended he was ready, and saw nothing in his way. He answered, "I do not feel that full assurance that I would wish." It was remarked to him that the Divine Master had to say when near the close, "Why hast thou forsaken me?" On being reminded of his great faithfulness in doing that which he believed to be right, he replied, "Yes, mainly—but I was called to the ministry about fifty years ago. The cross was so great that I gave up but a few times, for which I felt great peace; but the fear of man prevailed, so that I did not give up fully, and thus I lost my reward and my strength, and suffered great distress of mind. I now feel poor and dry, and good for nothing;

but I keep my mind inward and strive for patience. My life may be prolonged; if so, I shall feel humbly thankful."

I was deeply affected to see my aged parent thus stripped and proved, and said in my heart, "The fear of man prevailed in him, even to disobedience to his Creator; but, in this solemn moment, where are they of whom he was afraid in early life? They have all passed away, and he is left alone; of all that generation there is not one now to soothe or rebuke him." Oh! reader, whoever thou art, take warning, and fear Him only who lives forever!

Through Divine favor my dear father did recover his health, and for years—until a stroke of paralysis deprived him of speech — gave abundant evidence that his mind centred in waiting upon the Lord, and I have no doubt that this season of deep suffering and conflict was dispensed for his purification; to prepare the soul for that state of bliss and joy in store for the righteous through all eternity with the innumerable host who "came out of great tribulation, and have washed their robes and

made them white in the blood of the Lamb," which is the Divine life of God in the soul. He died in his ninety-third year.

My father's father, Thomas Seaman, died in 1804, aged about ninety-two. Although he had been religiously concerned from his youth, in early manhood he bought a colored man, whom, being of an unpleasant temper, he sold —but when Friends became concerned on the subject of holding slaves, he bought him back again, and set him free. I record this to show the necessity of charity and forbearance one with another. Friends in this country were brought up in familiarity with the practice of holding slaves, and many faithful ones did not see its inconsistency while the slaves were kindly treated. But being faithfully obedient, in due time the eye of the mind was opened to see that liberty was the right of all, without distinction of color or nation. Thus there was an advancement in purity of life and conduct, consequent upon an advancement in the life and power of Truth.

My grandfather was regular in his attendance of our religious meetings until very ad-

vanced age. I well remember his serious countenance and dignified deportment, especially in meetings. Friends in this neighborhood having lived in great simplicity and plainness, he was grieved in old age to see a change taking place; and often with a sigh would say, "Pride and greatness are creeping in among Friends." Another common expression of his was, "Gratitude for our many favors is much wanting among mankind."

His father, Nathaniel Seaman, was also a religiously concerned Friend. In early life he married Rachel, daughter of Henry and Mary Willis—valuable Friends—who came from England, and bought a tract of land of John Seaman, and named it Westbury, after Westbury in England. In my childhood, adjoining the house I now live in, stood one they built in 1688; a meeting was alternately held here, and at the house of a neighboring Friend named Titus, some time before a meeting-house was built in the place. Not long after the marriage of Nathaniel Seaman, he bought this farm of his wife's father, Henry Willis, who removed to Jericho, and was the an-

cestor of those in that locality who bear his name.

John Seaman, the father of Nathaniel, bought of the Indians the tract of land above alluded to. He was not a member of our Society, although, from incidents in his life which my father, with great satisfaction, used to relate, it appears that he was, in some degree, a Friend in principle. On one occasion the men of the village of Hempstead, where he resided, sent to him (as he was Justice of the Peace) for a warrant to take up a Quaker who had had a meeting there, which he refused, saying, "If he has not broken the peace, let him go about his business." The Friend, in conversation with a priest, was seen to have the best of the argument, and was therefore an overmatch for him; but the people, intent on their purpose, went to another magistrate and obtained a warrant, and the Quaker was tied to the hinder part of a cart, and thus taken to Jamaica and put into prison.

At another time John Seaman (as he was also captain of the militia) was informed that a large number of Indians were coming to cut

off the white people. This brought him under a great weight of exercise; but, turning his mind to the Almighty for counsel and direction, he felt prepared to go out with the few white men of the then small village, to whom, although armed, he gave positive orders not to fire on the Indians unless he gave them the order. Thus he met the thousand that were marching toward them, and ordered the head man or chief to stop, and, obtaining from him a promise that the Indians should do no harm, he told them they might go on, and, walking by his side, he perceived the chief to tremble. Captain John Seaman—as his own son Nathaniel related to my father—ever after spoke of the circumstance with seriousness as a Providential deliverance. I feel it right to record this account as an evidence to show that had the aborigines of our country always been wisely and justly dealt with, room would have been made for the white settlers without the shedding of blood.

My mother's ancestors, Thomas and Mary Dobson, were Friends. They came from England and settled in the city of New York when

it was very small. They were remarkable for amiability and sweetness of spirit, and many of their numerous posterity were and are Friends who exhibited these desirable traits of character.

## CHAPTER III.

### 1828 TO 1833.

Separation in New York Yearly Meeting—Her Religious Experiences and Exercises—Death of Two Children.

HAVING given a brief account of my ancestors, I now return to my own narrative and continue it in the cross to my own will, not liking to speak or write of myself, yet feeling that ere this is beheld by mortal eye, I shall have passed into that state in which the opinions of men cannot reach or affect me.

In 1828 the Separation in New York Yearly Meeting occurred, which brought a close trial upon me, as many Friends, with my aged parent, whom I had loved almost to veneration, were of those called "Orthodox," who now left us, whom they termed "Hicksites." Although I had taken no part in the controversy, I was sorely grieved, for I saw that differences of opinion separated very dear friends. My venerable father was sorrowful because I could not go

with him; and I said, in my heart, "How can it be that my Heavenly Father requires of me that which seems to be bringing down the gray hairs of my earthly parent with sorrow to the grave?"

Oh, how often, at these trying seasons, did the language of the Holy Jesus, who declared that He "came to bear witness unto the truth," revive in my mind! "He that loveth father or mother more than me is not worthy of me;" and again, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." I felt that not only the good opinion of many I dearly loved was to be given up, but houses and lands also; all of these I was made willing to resign for acceptance with my Father in Heaven through and by obedience to Christ, the power and wisdom of God in my soul; for in no other way could I see salvation by Christ. On account of this, when I lay on a bed of sickness, doubtful of recovery, I was told by eminent ministers that I was deluded

and wandering from the right path, and could not be saved unless I believed in the atoning blood of Christ on the cross, etc., etc.

Deep were my exercises, especially when I saw my father's sad countenance and remembered his pleading with me; and, for his sake, I wished I could subscribe to those doctrines called "Orthodox." Strong were my petitions to my Heavenly Father that if I had all my life long been mistaken, He would open my eyes to see it, and enable me to come out of every doctrine and opinion that was not consistent with His will concerning me. Never has He given me to see that the early impressions on my mind, to obey His will inwardly revealed, as the only way to the kingdom of Heaven, were to be given up, or any other substituted for this plain and simple way. And, at this time, the more I read and heard of the declaration of their plan of salvation, the more I was confirmed in the belief of the all-sufficiency of the "Grace of God," through His mercy, to bring salvation to the obedient soul.

I well remember in early life when I read some of the writings of ancient Friends and the

declarations of the apostles in the New Testament concerning the blood of the body of Jesus Christ, shed on the Cross, being the propitiation for the sins of mankind, I reflected and could not comprehend it, and asked my father for an explanation, telling him that when I sinned I suffered justly for my sins, and when I repented my gracious Creator forgave me and received me again into favor; but I could not see or feel that it was just for that Holy Personage to suffer to atone for my sins. My dear father replied that the doctrine was too deep for my young and inexperienced mind; it was better for me to leave it and attend simply to the teaching of the Spirit of Truth in my own soul, which was sufficient for me. This reply I repeated to him when he, in 1828, in great sincerity and concern, labored with me for (as he believed) my unbelief and unsoundness. He said, "It may be I was deficient in thy education;" but, after a time of solemn silence, added, "I have nothing better to recommend to thee, now, than obedience to this inward monitor."

A few months after, when I was severely ill, seeing his exercised countenance as he sat by

my bedside, I desired one of my attendants to say to him that my mind was quiet and peaceful as regarded the course I had taken, and, should my mortal life now close, I saw nothing in my way to rest and joy in Heaven. He seemed relieved, and I believe that the idea that there was no salvation for us was removed, and he often manifested that his love flowed to our members as well as to those of his portion of the Society of Friends.

And now, as I write this, after years of reflection and observation of the effect of promulgating opinions and doctrines not essential in themselves, especially on the mission of Christ in that prepared body, I am confirmed in the belief that it tends to unprofitable discussion and controversy, and often to alienation of love for one another. Therefore these should be avoided, taking in lieu thereof His own testimony of Himself, that He came "to bear witness unto the Truth," testifying of those eternal principles that are indispensable to the happiness of mankind in this world and the world to come. Had all the members of our Society lived in the life and power of the

religion He taught, the opinions our worthy predecessors were educated to believe concerning the depravity of our nature by Adam's transgression, and the propitiation for the sins of mankind by the shedding of the blood of Jesus on the Cross, would have been left behind as non-essential, without controversy or debate.

Had love of God abounded in the heart, it would have been seen that obedience to Him in all things was the plan of salvation ordained by Him from the foundation of the world, and we should then have remained a united people of great influence in gathering the nations to the peaceable kingdom of Him who was ushered into the world with the anthem, "Glory to God in the highest, and on earth peace, good-will to men!"

This sad Separation caused me much mental suffering, many deep exercises, and a close searching of heart, in which no other power could have sustained me but the invincible arm of Omnipotence, which was underneath to bear me up and carry me through many successive waves of affliction. In all these trials

my Heavenly Father did not leave me, although I had not given up to the work of the ministry as He required.

In 12th mo., 1831, a few months after I had made a surrender of my will to my Divine Master to speak in the assemblies of the people, for which I oft felt His peace to flow in my heart as a river, I had another close trial in the removal by death of my son, Gideon Hicks, aged eight years. He was a remarkably good child; at times giving evidence that he felt the sweet incomes of his Heavenly Father's love keeping him in innocency and mildness of spirit. At one time earnestly inviting his two brothers and a little girl to sit down with him in silence, he soon rose and feelingly said, "You must be good, and then you will go to Heaven; but if you are not good you cannot go to Heaven," which brought tears from some of their eyes. He loved to go to religious meetings, to read the Scriptures, and also good books; in short, he seemed too ripe for Heaven to dwell longer on earth.

In 1833, my oldest son, William K. Hicks, after a short illness was also removed from

works to rewards, in the eighteenth year of his age. For several months previously he appeared under religious exercise of mind, and when taken ill was unwilling to have a physician called, because he was impressed with the belief that he would not recover, seeing death and eternity clearly before him. His disease being inflammation of the brain, he was mostly delirious, yet at lucid intervals he spoke freely of the state of his mind.

At one time he desired all to leave the room but myself, and told me that at times when in health he had had doubts of the immortality of the soul, and of future rewards and punishments; but now he said, "I have no doubts; I see clearly there is a state of peace and joy for the good, and misery for the wicked." He felt it required of him to acknowledge the errors of his life, which had been few and small, except speaking too hastily, which was his greatest difficulty; he had endeavored to overcome it, he said, and hoped now to be forgiven. He had felt the loss of his father to be a great disadvantage to him. In laboring on a farm, he unavoidably had to mingle with

unprofitable company, and earnestly and repeatedly enjoined it upon me to keep his little brother, whom he was now leaving, away from such hurtful examples. Having done all that he felt was required, his mind was peaceful; and seeing nothing in his way to rest and joy in Heaven, he became more than willing to die, saying, "I would rather go now. If I recover I may be overcome by temptation, and never so well prepared as I am now."

These successive bereavements, and the slender constitution of my only surviving child, seemed at times heavier than I could bear; but the evidence given that they had passed from a world of trial to a state of never-ending felicity reconciled me to my lot.

## CHAPTER IV.

### 1833 TO 1839.

The Acknowledgment of her Gift in the Ministry—Religious Visit to Nine Partners and Stanford Quarterly Meetings as Companion to Phebe I. Merritt—Attends the Yearly Meeting of Philadelphia as Companion to Sarah Hicks—Obtains a Minute to attend the Quarterly Meetings of Stanford and Duanesburgh and appoint some Meetings—Minute to attend the Yearly Meetings of Genesee, Ohio, and Indiana, and Subordinate Meetings—Incidents of the Journey.

IN 1833, the meetings having charge of these matters recommended me as a minister; and in 1836, I felt it a requisition of my Divine Master to accompany that devoted servant of the Lord, Phebe I. Merritt, in attending the Quarterly Meetings of Nine Partners and Stanford, and appointing some meetings within their limits—our respective Monthly Meetings having given each of us a minute of approbation.

In the prosecution of the visit an incident

occurred which I will relate as evidencing the propriety of this rule of our discipline. A meeting having been appointed for us at Hyde Park, where no Friends' meeting was held, a prominent man of the place, who felt an interest in the purposes for which the house was used which had been provided for us, met us before we went in, and asked us if we had any documents to show that we were approved at home; adding, "There are so many renegades in this day, we do not like any to go into our house but ordained ministers." We told him our certificates were in our trunks, some distance off. A man Friend whom he knew assured him that he had heard them read; this satisfied him, and he allowed us to go into the house. The meeting was a satisfactory one, Phebe I. Merritt having most of the labor to perform. Some months after I accompanied the same dear Friend in a visit to the families of New York Monthly Meeting, and in appointing some meetings in that city, in parts of it where no Friends' meetings were held.

On another occasion during this service we were interrogated upon a different point. A

house having been obtained for a meeting that was owned or occupied by Jews, one of them came to us with evident concern about our going in, saying, "There is but one God worshiped in this house." I replied on our behalf, "We worship the God that Abraham, Isaac, and Jacob worshiped, and none other." This satisfied him, and we went in, and the people appeared satisfied. I felt my heart to overflow with love and solicitude for the descendants of these faithful patriarchs.

In 1837, in company with my beloved friend Sarah Hicks, I attended the Yearly Meeting in Philadelphia. In all these visits I felt I was only a companion to those who had been to me, and many others, nursing Mothers in Israel. The weight of concern rested mostly on them, yet I felt it not a light thing to accompany them, although they each requested it, and I believed my Heavenly Father required it of me. I now look back with great satisfaction that I gave up to the service, if in any degree I was an armor-bearer in the winding up of their labors in the evening of life—for these visits were nearly their last labors from home.

When I felt the command to go out on my own concern, and appoint meetings, and invite the people to those that came in course, the weight and responsibility resting upon me was indeed heavy; and I felt a secret fear lest, through unwatchfulness, or unfaithfulness, I might bring dishonor upon the meetings setting me at liberty; or on the cause of righteousness, which I felt concerned to promote. The same spirit of departure from faith in, and obedience to, the Divine principle in the soul, which was the root and ground-work of the sad Separation in 1828, was still at work in the minds of many bearing our name.

It was bringing forth its own legitimate fruits in various ways, and made hard labor and deep exercise for the poor servants, who had no confidence in, or dependence upon, their own human wisdom, or acquired knowledge to enable them to perform their duty to their Creator and to one another. I earnestly desired to move in Divine appointment, so as to give no occasion for stirring up controversies that tend to retard, rather than promote, the spreading of the principles of the Christian religion.

Seeing no other way to enjoy that peace of mind which the world can neither give nor take from us, than to yield my own will, and follow my Divine Master whithersoever He saw meet to lead me, often in great weakness and an humbling sense of my own insufficiency have I testified of the all-sufficiency of the "Grace of God" to lead into all righteousness and preserve from all error.

As I have already stated, I passed twenty years in the omission of a known duty—that of rising and addressing gathered assemblies met to worship the Most High. My day's work was thus delayed, and when a full surrender of my will through much suffering was made, and the loving kindness of my Heavenly Father still extended, in obedience to the requirings of His will, I was frequently drawn in spirit to visit the meetings and Friends throughout our Society as the following memoranda will show:

In 7th mo., 1837, I laid before our Monthly Meeting a concern to attend the Quarterly Meetings of Stanford and Duanesburgh, to visit some families, and appoint meetings as way opened. It gave me a minute which I returned

in 10th month, then opening a concern to attend Baltimore Yearly Meeting and appoint some meetings within its compass. For this the Monthly Meeting also gave me a minute which I returned in the 11th month, with the information that the visit had been performed.

Having obtained a minute of our Monthly Meeting to attend the Yearly Meetings of Genesee, Ohio, and Indiana, and the meetings composing them, I started on my journey thither on the 1st of 6th mo., 1838, in company with my kind friends William Willets, Maria Farrington, and my son Abraham. After the close of our Yearly Meeting, and a solemn opportunity with a large number of Friends, at the residence of Amos Willet, in which the magnitude of the undertaking, the perils that might attend, the uncertainty of returning, were deeply felt, and Divine guidance and protection sought after and recommended, we left the city of New York by boat for Albany, and thence traveled by public conveyances to Skaneateles, arriving there in about two days. From this place my cousin, Simeon Loines, took us to

Farmington, where we attended Genesee Yearly Meeting.

After its close we went to Michigan, visited meetings there, and then went to Toledo to take passage on Lake Erie for Cleveland, Ohio. Soon after we entered the steamboat we were informed that the night previous a sad accident had occurred on the lake, a boat was burnt and many lives were lost. This brought a deep exercise over my mind, and caused a close investigation of the course I was pursuing, as to whether I was justified in being the means of exposing my companions to danger, etc. Feeling a renewed sense that I was not there in my own will, but in accordance with what I believed in sincerity to be the will of my Heavenly Father, and in His care and keeping, I felt safe in pursuing the journey, as to whatever might come upon us, in the outward. Having full confidence in His superintending care over all that He has made, especially His accountable creature man, I believe that He will not permit anything to come upon us that is not designed for our best interest, although in our human rea-

soning we may not be able to see it. Notwithstanding my firm trust in an over-ruling Providence, my natural feelings were roused when I heard the first motion of the machinery taking us out on the lake; but through His loving kindness I kept calm and quiet, and we arrived safely at our destined port among our friends the next day. After visiting several meetings of Friends within the compass of Ohio Yearly Meeting, I was taken sick at a Friend's house, near New Lisbon, and confined there nearly three weeks. Here again my faith and allegiance to my Creator were tried, but through all He was pleased to say, "Peace, be still," and a precious calm was experienced. Blessed be His name, saith my spirit and all within me capable of feeling.

After leaving Cleveland, my companion William Willets purchased for us a plain but comfortable carriage and team of horses, with which, when I was sufficiently recovered, we traveled to Mount Pleasant. We arrived there on Second day evening, and attended the remainder of the Yearly Meeting, which had commenced the Seventh day previous. Here our kind and

very useful companion William Willets left us; and our beloved friend James C. Haviland met us, and remained with us to the end of the journey.

At the close of the Yearly Meeting, after finishing our visit to all the meetings composing it, we went to Waynesville and attended Indiana Yearly Meeting. At its close we visited all the meetings constituting it, except one, and returned home in the 12th month, having been absent about seven months. I did not keep an account of the number of meetings we attended, nor of the miles we had traveled, fearing the creature might be tempted to boast. Feeling my own weakness and inability, I was often led to wonder and query "Why is it that one so little in every sense of the word as I feel myself to be, should be required to travel so much and so far abroad?" but the inspired writer bore the testimony, "Not many wise men after the flesh, not many mighty," etc., "are called;" "and God hath chosen the weak things of the world to confound the things which are mighty."

Several times in the course of this journey,

as I have said, my faith and trust in the superintending care of Providence were closely proved. One evening, after crossing a bridge in the darkness of night, having had our fears and doubts of its being safe to do so, but arriving safely at the door of a hotel beyond it, we were told we could have lodgings there if we would all take one room with the mistress of the house. We consented to these terms because it seemed not safe to go further.

At the supper-table a large number of travelers were seated, some of them Southern men. Their conversation was mostly about the "Yankees," toward whom they appeared to feel a deep and settled hatred. When we arose from the table, our companion, James C. Haviland, came to Maria Farrington and myself, and gave us an earnest caution not to let any one there know that we came from beyond the Alleghany Mountains, as the Southerners looked upon all such as "Yankees," and we would not be safe in that house. Under these feelings we retired to our room, and, after lying some time upon our pillows, instead of the mistress of the house, the man himself came in

and went to bed. After a short time he arose and searched on the mantel for I knew not what. The thought occurred to me, he may be looking for some instrument to take our lives; but what can I do to save us but trust in Providential protection? In this feeling and confidence I lay still and quiet. After a while the man found a key, wound up the clock, and lay down again in the room. Although thankfulness filled my heart, I was not sensible of sleeping one moment that night.

The next day we traveled on toward Terre Haute, but, the roads being muddy, we did not reach our resting-place until late in the evening. It was so dark, and being through forests on both sides, we could not see the road, nor did we know what danger our horses might step into the next moment. Silently and quietly trusting in Him who thus far had preserved us, we arrived safely at a public-house, where my companion and myself were put into a room where there were several doors without lock or fastening, two outside doors, and one opening into the bar-room. My trust being in an Omnipotent Protector I

slept well, and, in the morning, thankfully looking round and seeing all our things safe, I said in my heart, "What would become of me if I did not confide in a Supreme Being who is all goodness, power, and love?"

Other similar circumstances I might relate, but the foregoing are sufficient to show my faith in Him who has never failed to keep, as in the hollow of His hand, all those who have looked to Him in all ages of the world. Blessed, forever blessed, be His holy name! It was not only outwardly, but spiritually, that He strengthened us. Sometimes in riding to the meeting-house, when information had been given that we were to be there, and seeing a larger collection of people than I expected, I felt ready to faint and sink in despair, supposing that they were looking for words, and I felt poor and empty, and had nothing for them. But as I looked to Him who I believed had called me, He blessed the little found in their midst, comparable to the "five barley loaves" formerly, and the people were not, in any instance, sent away without being invited to attend to the "one thing needful," the "Spirit of

Truth" in their own souls. Great want of Divine life was felt in these meetings; but in nearly all of them there were livingly concerned members, around whom others gathered. Thus a remnant has been saved amid the falling away of too many from the foundation upon which the Church of Christ is built and ever stands.

One more circumstance I feel most easy to record. When we had finished visiting all the meetings in those Western States, and were about to return home—our horses having several times run away, and our carriage often having to be repaired, though in great mercy not one of us had been injured—my mind was brought under great exercise. We had mountains to cross over and bad roads still to encounter; but looking to the one Source of consolation, my Father in Heaven, the language ere long was sounded in the ear of my soul, "Journey homeward and thy life shall be given thee, and the lives of those that are with thee."

Thus all fear was taken from me, and in sweet peace of mind we all arrived safely home at our several dwelling-places.

As a warning to some who may read this when I shall have passed away, I will record my unwillingness, when at Blue River, to give up to visit the families of Friends there. It was late in the season, and I had my reasonings in favor of setting off for home. When we were ready to step into the carriage, our horses took fright and ran away, breaking our carriage so that several days were required to repair it. How was I struck with a sense of my disobedience! And, after all, I must enter upon that arduous labor! I did so, and then peacefully journeyed homeward. Thus I learned, time after time, how much more we lose than gain by disobedience.

## CHAPTER V.

### 1839 TO 1852.

Obtains a Minute to attend the Quarterly Meetings of Purchase and Shrewsbury and Rahway, and the Meetings composing them—Minutes to attend the Yearly Meetings of Genesee, Philadelphia, Baltimore, Ohio, Indiana, and all the Meetings constituting them, and also for Service in her own Yearly Meeting.

IN 7th mo., 1839, I applied for and received from our Monthly Meeting a minute to visit the Quarterly Meetings of Purchase, Shrewsbury, and Rahway, and the meetings composing them.

In 1840, having for my companions William Willets and Maria Farrington, also my son Abraham, I attended Genesee Yearly Meeting and all the meetings composing it. After accomplishing the visit we journeyed to Kingston, Canada, to take passage for the United States. Here I felt it a duty to my Lord and Master to appoint a meeting, and the way

opened for it. The next morning, walking to the boat, we found the wind blowing, and the water very rough; my son stepped up to me, and said, "Mother, does thee feel easy to go out on the river and lake, when the wind is so high?" I replied, "Yes, my son, as I resigned my will to my Maker, to have the meeting last evening, I feel easy to go." We went on the open boat. William Willets had to stand by our horses to keep them quiet, and the other three of us sat close together in solemn silence, looking at the waves which dashed in the boat, keeping a man there bailing the water out, while another was at the mast with an axe in his hand ready to cut it down if a gale—which they thought was coming—should strike us. It passed by, and we through it all were favored with calmness and quietude of mind, trusting in Him who is able to deliver to the very uttermost all those who rely upon Him. We arrived safely at our desired port, and in due time at our own homes, in that peace of mind the world can neither give nor take away.

And now, after a number of revolving years,

I have to say, that these, my dear companions and faithful armor-bearers—together with James C. Haviland, very lately—have all passed away from this lower world, I trust to rest and joy in Heaven. I am left a little longer, and my desires are strong, and prayers are often put up to Him who has promised, "Ask, and ye shall receive," that I may hold out to the end in faithful obedience, so as to be permitted to join these, and the host of the redeemed spirits in Heaven, there to ascribe praises and hallelujahs to Him who is everlastingly worthy!

In 1841, I attended Philadelphia Yearly Meeting, and in 9th month of the same year appointed meetings in several places on Long Island remote from the established meetings of Friends. 1st mo., 1842, attended some of the Quarterly Meetings in Philadelphia Yearly Meeting.

4th mo., 1842, visited most of the meetings composing Philadelphia and Baltimore Yearly Meetings.

In 1843, attended the Yearly Meeting of Baltimore, and the meetings composing it, my kind and faithful friends Silas and Mary

Elizabeth Carle being my companions and helpers.

1844, attended Genesee Yearly Meeting, and a few meetings within our own Yearly Meeting. In 12th mo., 1844, I obtained a minute of our Monthly Meeting to visit some of the families of Friends and Friendly people in Westbury Quarterly Meeting.

1845, I visited some of the families of Friends and Friendly people in New York, Westbury, and Jericho Monthly Meetings.

1846, attended the Yearly Meeting of Philadelphia. In the same year attended the Quarterly Meetings of Nine Partners and Stanford, and appointed a few meetings within their limits.

In 1847, visited the families of Flushing Monthly Meeting, and a few within the limits of Westbury Monthly Meeting; and attended the Yearly Meetings of Philadelphia and Baltimore, and some of the Quarterly and other Meetings within their limits.

In 1849, visited the Quarterly and Monthly Meetings, and appointed some meetings within the compass of Philadelphia Yearly Meeting.

As I have already stated, when my own will

was fully given up to the will of my Heavenly Father, I was frequently drawn to visit Friends in various places, and on opening my concern to our Monthly Meeting, I believe that they gave me every time, in sympathy and unity, a minute or certificate, which when necessary the Quarterly Meeting endorsed. All of these, in due season, I returned, with the information that the visits had been performed to the relief and peace of my mind, and I may here add, through the goodness and loving-kindness of my Heavenly Father; therefore all praise and thanksgiving are due to Him. I felt my own weakness and inability to do any good word or work without Divine aid and qualification, and as I relied upon Him, He in mercy fulfilled the promise, "Ask, and ye shall receive." He is a present helper in the needful time, my soul knoweth by experience. Blessed, forever blessed, be His name! saith all within me capable of feeling.

In 1852, I felt drawn in spirit to attend the Yearly Meetings of Ohio and Indiana and some of the remote meetings belonging to them, and also to visit the few Friends in Michigan. Hav-

ing often renewed my covenant with my God to follow Him whithersoever He should lead me, the spirit at this time was willing but the flesh was weak, as the health of my son, and only surviving child, was evidently declining, Although I was able to travel short distances, the prospect of leaving him for a longer period brought a conflict of mind which seemed greater and heavier than I could bear. But He who sees the heart condescended to give me strength to resign my all to Him, and to confide to His superintending care the tender plant that was dearer to me than my own life.

This dear son in 1838 accompanied me and my companions in a visit to all the meetings composing these two Yearly Meetings, and although then so young (being in his fourteenth year), he was often to me a wise counselor. When circumstances occurred calculated to disturb my unstable nature, his uniform language was, "Be still. Keep in the quiet." He ever after entered into all my concerns, and on this present trying occasion encouraged me to faithful obedience to the requisitions of my Divine Father.

Being enabled to say, "Thy will be done," and having obtained certificates of concurrence from our Monthly and Quarterly Meetings, I left home in 8th month, in company with my kind and sympathizing friends Amos and Caroline Willets. We visited Friends in Michigan, and attended the two Yearly Meetings of Ohio and Indiana, and several small meetings north of Richmond, as far as Laporte, and also those composing Blue River Quarterly Meeting, one of which was in the State of Illinois.

In neighborhoods where a few Friends reside, meetings were also appointed, and being remote from each other, this occasioned much traveling; and the roads being very bad, it required great faith to hold on our way. Expressing my feelings in a letter to my son, he wrote in reply, "By faith Noah built the ark, and Paul said he had 'fought the good fight, and kept the faith,'" adding, "I trust you are all in your right places. Do your Master's work fearlessly. Although you may meet with the great of the earth, fear them not, for their greatness often consists more in name than in reality." A word of encouragement from him whom I

had left, as to the outward, lonely at home, was like a brook by the way, as various discouragements pressed heavily at times on my deeply-exercised mind. Through all, I dared not turn back, fully believing that such were not fit for the Kingdom of Heaven. My will was given up to go still further West, but my companions not sharing the concern, I felt acquitted in the Divine sight, and the will was taken for the deed; here I saw that this order of our Society was founded in the wisdom of Him who is a God of order. In an organized body there must be condescension to the body, that unity and harmony may be preserved.

Now I felt easy to turn my face homeward, and soon after learned that our friends Nicholas and Margaret Brown had visited those remote settlements of Friends, and a Monthly Meeting one hundred miles from one we had attended, but had not been to those which we visited. So our good Master favored us as laborers, "each over against his own house," to do all we could to rebuild the walls of our Jerusalem, which, in the minds of many, appear to be broken down. In various places we had to see

and mourn over the desolating effects of a spirit to lay waste the order and discipline of our Society, in those who, leaning to their own understanding and human reason, introduce and advocate sentiments tending to undermine our faith in the teachings of the Holy Spirit. Although at times we felt as the prophet did when he said, "Israel hath forsaken Thy covenant and thrown down Thine altars;" yet, in many places, we met those who had not bowed to the gods of this world, but were worshiping Him in whom "we live, and move, and have our being." With these we had seasons of refreshment from the presence of the Lord.

In our journey from Richmond until we returned there, our kind friend Cornelius Ratcliff accompanied us; without his wise counsel and cheerful aid we doubted whether we could have accomplished the visit. I had gratefully to acknowledge that He who sends forth His little dependent children, provides them with helpers. For these the aspiration of my soul oft has been, that they may have an abundant reward.

We returned home after an absence of three months, and finding my son in about the same state of health as when I left him, I felt the tribute of praise and thanksgiving to ascend to his and my Caretaker and Protector.

## CHAPTER VI.

### 1852 TO 1856.

Illness and Death of her Son Abraham—Tribute to his Worth —Exercises in Prospect of further Labor—Obtains a Minute to attend all the Meetings constituting New York Yearly Meeting—Attends Baltimore Yearly Meeting and the Meetings constituting it—Reflections upon the System of Slavery.

FOR two years after my return from this journey I was released by my Heavenly Father from the concern of traveling abroad, being in matchless condescension and goodness permitted to remain mostly at home, and devote my time and attention to my feeble son. His weakness of body gradually increased until the first of Eleventh month, 1854, when he quietly and sweetly departed this life, in the twenty-ninth year of his age, and, I fully believe, entered into that glorious rest prepared for the righteous, of which he had a foretaste, and at seasons a clear view, whilst his physical

strength was gradually waning. Whilst I believe the change to him is "great gain," the loss to me I feel to be incalculable. At his funeral it was said of him by a dear friend, "Wisdom is gray hair unto man, and an unspotted life is old age." This was truly applicable, as, by an early dedication to his Creator, he witnessed an overcoming of human nature, so as to be preserved in an even, consistent deportment, not excelled by many in more advanced years. I had long looked to him as my earthly counselor and caretaker, and, as I had for years been bereaved of all my family besides, every fibre of my heart entwined around him in the strong affection of a mother. Through all the years of his decline I had not dared to ask for the lengthening out of his life or the restoration of his health, for I felt that He who is all power, and whose wisdom is infinite, knew what was best for him and for me.

To give him up was severing the tenderest tie in life, and removing my last outward prop and staff; yet, through mercy and goodness infinite, I was enabled often to say, in the

language of the Son and sent of God, "Oh, my Father, if this cup may not pass away from me except I drink it, Thy will be done!" Although I am thus left sad and solitary, my rejoicing is that I have a family in Heaven, and I daily feel that if am permitted to join them there, with the innumerable assembly of redeemed spirits, I must be faithfully obedient to Him whose wisdom is unsearchable. When He makes requisitions of duty, I find, by my own experience, that finite man is prone to call them in question.

After the death of my son * the concern to visit Friends in various places came again weightily upon me, and with it the query arose, Of what avail are all these labors? "Who hath believed our report, and to whom hath the arm of the Lord been revealed" through me? As an instrument I am poor and frail, and the least of all the flock of the companions of Christ. These reasonings, being of the creature, were all silenced before the Majesty on High, when He caused His glory, in

* There having been no provision for her in her father's will, by the death of this son the property reverted to her.

part, to pass before me, and the still small voice to say, "'What doest thou here?' Who art thou, that thou shouldst sit in judgment against Omnipotence? Thou art the workmanship of His hands; it is His right to rule and direct." Then all within me bowed reverently, saying, "Thy will be done."

In the summers of 1855 and 1856 I visited, with the approbation of our Monthly Meeting, as expressed in a minute granted by it, all the meetings belonging to our Yearly Meeting. In many places they were very small, and in some laid down, and the meeting-houses shut up; which sorrowful circumstance led to a train of reflection and the inquiry, "Why is it so?" The answer is short and easily seen: disobedience to known duty, the daily cross, stands in the way of that full dedication of all we possess to Him who gave us all, and to whom worship and obedience are ever due. It is to be feared that in this day of outward ease and prosperity, the things of this present world are more loved and sought after than the wise and bountiful Giver. Unless there is a willingness to return to our first principles, to love God

above all, and to do our first works of obedience to Him in all things, the Society of Friends will continue to decline, and, ere long, be lost in the spirit of this world, and all our meeting-houses will be closed or used for other purposes than spiritual worship. But we hope better things. There are in most meetings livingly concerned members who do worship our Heavenly Father in spirit and in truth; and the prayer of my spirit often is that the Great Husbandman will raise up, and qualify, and send forth faithful laborers into His vineyard, who, by daily example and precept, shall bear witness to the sufficiency of the Divine Spirit in the soul to preserve from all sin and error if attended to and obeyed.

In the fall of 1855, believing my Heavenly Father required it of me, I asked for and obtained certificates of our Monthly and Quarterly Meetings to attend the Yearly Meeting of Baltimore, and to visit the meetings constituting it. My kind friends Amos and Caroline Willets being willing to accompany me, we attended the Yearly Meeting, and commenced visiting the other meetings, when I met with a

close trial in an accident which befell my dear companion and faithful armor-bearer, Caroline Willets. Intending to attend Centre Quarterly Meeting, held at West Branch in 11th month, and being at a Friend's house near that place, my dear friend Caroline fell down a stairway, and sprained her ankle; making it necessary for her and her husband to return home. This brought me under a deep exercise of mind, and thinking I could not go on without them, I made up my mind also to return home. Before the Quarterly Meeting ended, I grew uneasy with this conclusion, and my faith in, and allegiance to, my Divine Master were closely tried. After painful conflict with the weakness and reasonings of the creature, I was made willing to resign myself to His care, who is an ever-present helper in the needful time.

A Friend offering to go with me to Monallen, where Warrington Quarterly Meeting was soon to be held, although one hundred miles distant, I felt most easy to go there, believing that I should find company there for the remainder of the journey, or a part of it. Most of the way being on the direct route by which

my homeward-bound friends had to travel, we set out together, arriving at Harrisburgh about one o'clock at night. Here we parted, and whilst my new and kind caretaker was assisting dear Caroline in the change of cars, I stood alone in the street, feeling that I was indeed a stranger in a city of strangers, in the gloom and solitariness of the midnight hour. But for the sensible presence of Him who never forsakes His dependent children my fortitude would have failed and discouragement and despair overwhelmed me. Praised forever be His name, He arose and said, "Peace, be still," and my soul rested in a calm trust and confidence through that trying season. We passed the remainder of the night at a hotel. I slept but little, although I retired to my room under a full sense of the superintending care of Him who had power to stop the mouths of lions, that they could not hurt a Daniel; feeling that He had power also to frustrate the machinations of the wicked, if any were there, who having seen me, a defenseless woman, alone with my baggage might have looked upon it with a covetous eye.

The next morning, soon after taking our seats in the stage, two intoxicated men entered, whose conversation was profane and disgusting. Here was another kind of trial which was patiently to be borne. I pitied these poor slaves to their human propensities, having yielded to the love of strong drink until they had no power to resist the desire for taking that which they knew would, for a time at least, deprive them of the exercise of reason, and sink them below the brute creation. I reflected, and saw how insufficient are all the efforts of man, in his own wisdom and strength, to put a stop to this crying evil. The Temperance societies with all their works—although I trust in the sincerity of heart of the leaders of many of these—their eloquence, their lectures, and their pledges had failed. I saw that nothing short of repentance, and prayer to God, who alone can give strength to take up the daily cross, will ever in reality do away with this degrading sin.

About the middle of the day we reached a Friend's house, where we were kindly entertained, and where we rested, and the next

morning went to Monallen to attend the Quarterly Meeting. I rejoiced to be again among Friends; for, notwithstanding the great departure of many amongst us from the Spirit of Truth, we are not a forsaken people. There is still a remnant left whose chiefest joy is to do the will of our Father who is in Heaven. For the reward of these, and the tenderly visited minds in our midst His life-giving presence is vouchsafed, crowning our solemn assemblies, encouraging us to hold on our Heavenward journey, and not to forsake the assembling of ourselves together, to worship Him in simplicity and sincerity of soul, without desiring the aid of human ministration.

Here I found that my kind friend Ann Shepherd—an elder—was willing to leave her husband and comfortable home, from a sense of religious duty, and go with me, visiting the meetings as far as Baltimore, where she left me, and Lydia Jeffries, an elder "worthy of double honor," and a mother in Israel, accompanied me in the attendance of the remainder of the meetings in that Yearly Meeting. At their conclusion my kind friend Amos Willets

met me, to accompany me home, where I arrived early in 1st month, 1856, just one hour before the commencement of a snow-storm so severe that the next day I could not get to our own meeting, although not half a mile distant. My heart overflowed with love and reverent thankfulness to my Divine Caretaker and Protector for this favor, and over and above all in that He had enabled me to perform the work He sent me to do, so as to feel sweet peace of mind in the retrospect; and also that He had opened the minds of Friends to receive and help on her way one of the least and most unworthy of all the laborers in His vineyard. A prayer oft arises in my heart to Him who alone is able, that he will abundantly reward the helpers and companions of the poor ministers. These are sent to and fro in the earth, to preach the glad tidings of the everlasting gospel to the poor in spirit; and if faithful, to offer to the people that which is given them, and thus stand acquitted in the Divine sight; and through unmerited mercy to save their own souls, whether the people will hear or forbear.

In the course of this journey I had afresh to mourn over the deplorable system of human slavery that exists in our land, not only on account of the injustice and cruelty exercised toward the African race, but also for its demoralizing influence on the white people who claim them as their property.

The query arises, Have we any reason to hope that a day of retribution will not come, not only to the slaveholder, but also to those who sustain the system by using and trafficking in the articles produced by the labor of slaves? In the wise economy and operation of the laws established by our beneficent Creator, the actions of men—according to the motives, whether they be good or bad—produce their legitimate results. Good actions performed in love and obedience to Him who made us are always rewarded with peace of mind here, and a well-grounded hope of eternal happiness in the world to come. On the other hand, rejecting the Divine government and acting in our own will, brings disquietude and condemnation of soul, in which there is no real enjoyment here nor hope of bliss hereafter.

Man is not learning wisdom from this suffering, so as to repent and turn unto God for help and instruction; but, continuing in sin, the propensities of his human nature grow strong, and, having undue ascendency, pride and ambition, avarice and anger, hatred and animosity, prompt him to words and actions which tend to irritate others who are in a similar state; hence contention and strife, injustice and cruelty, wars and fightings ensue. Hence the groan of agony from the wounded and dying on the field of battle, the wailing of the widow and the fatherless, the moans of the bereaved mother and surviving relatives.

Children trained in these habits, imbibing the same spirit from the example and teaching of those around them, seem not to know that the "still small voice" in them which reproves for evil is the voice of the Son of God, who would be to them the Saviour from all sin, and consequently from these sore afflictions which, being the natural result of disobedience to God, are truly called His just judgments, as He renders to every one according to his deeds and the motives of the heart. And as the in-

spired prophet said, in addressing Israel, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts."

In view of the power and majesty of Deity my soul bows reverently before Him. He will work, and none can hinder; therefore I fear that, ere long, the soil that has received the tears and sweat of the oppressed in our land will be moistened by the blood of the white man—the inevitable consequence and just retribution for his unrighteous doings. Oh, saith my spirit, that all may return unto God in repentance, humility, and prayer, for He is infinite in love and mercy, and hears and delivers those who rely upon Him, and comforts them, saying, "Peace, be still."

## CHAPTER VII.

### 1857 TO 1860.

**Obtains a Minute to visit the Families of Westbury Quarterly Meeting—Minute to visit the Families of the three Monthly Meetings of Philadelphia—Illness and Death of her Companion, Caroline Willets—Minute to visit the Families of the Monthly Meeting of Baltimore—Minutes to attend the Yearly Meetings of Philadelphia, Ohio, Indiana, and remote Settlements in the West.**

IN the winter of 1857, from a sense of religious duty, I visited the families of Friends and Friendly people in the Monthly Meeting of New York.

2d mo. 7th, 1858.—This evening finished the family visits to Friends and Friendly people within the compass of the three Monthly Meetings on Long Island. Thus the families of Westbury Quarterly Meeting, except that of Cornwall, have all been visited. Whether any good fruits to others will ever result from these arduous labors appears to me very doubtful. The minds of many are so ab-

sorbed in the treasures and pleasures of this world that the life and power of religion seem to be of minor importance. I entered upon this service in great weakness, and went from house to house an empty vessel, save a heavy weight of concern and an humbling sense of my own insufficiency for so great a work. But in sitting down with the little gathered circle, the inexhaustible fountain was again and again opened, and the word of exhortation flowed freely in most families, especially in some not in membership with us, but who were hungry for the bread of life, and who rejoiced in the crumbs that are overlooked by the rich and full.

The work is finished, and the end is peaceful to my own mind, and in humble gratitude I can say, "Return unto thy rest, oh my soul, for the Lord hath dealt bountifully with thee." He has been thy strength in weakness, riches in poverty, and a present helper in the needful time. Blessed, forever blessed, be His name!

In 1858, in prospect of religious duty to visit the families of Friends composing the three

Monthly Meetings in the city of Philadelphia, I was brought under a weight of exercise that seemed heavier than I could bear. When looking at the state of our society, I felt a spirit exalted in its own imagination, seeking promotion and predominance, and at times laying waste the testimonies of those who, for conscience sake, could not follow them and give them flattery and applause. This makes heavy exercise for those who are seeking only their own souls' peace by simple obedience to the revealed will of their Creator. In my own experience I oft feel "woe is unto me" if I testify not of the all-sufficiency of the Holy Spirit to lead and guide into all Truth, calling the people away from a dependence on self-wisdom and their own strength, to this eternal principle, which breathes "Glory to God in the highest, and on earth peace, goodwill toward men."

Although I felt there were rightly exercised minds and devoted servants of the Lord in that city, who could sympathize with my exercise, as true burden-bearers, yet a sense of my own great weakness and inability to per-

form so arduous a service caused me to say in spirit, How shall I stand before the great and mighty who seemed like Goliaths in my view? Many exercises and reasonings of the creature arose in my mind, and I was tossed for a season as a vessel on the tempestuous ocean. But forever blessed be the name of my Lord and Master, in all these seasons He came and said, "Peace, be still," "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

These gracious promises I knew He would fulfill if I kept humbly bowed before Him, and faithful to His commands. Having tasted the bitter fruits of disobedience, I was willing to endure hardness and suffering, so that I might lay down my head in peace at last. Therefore my soul and all within me bowed in humble reverence before Him, and I said in my heart, "If this cup may not pass from me except I drink it, Thy will, oh! Father, be done." Although this full surrender of my own will in laying the concern before our Monthly

Meeting for its judgment in the 11th month, and receiving its certificate and unity (save in one instance) lightened the burden in some measure, yet I felt a weight of exercise that no one can understand but those who have passed through the baptisms of preparation for such a service, known only by Him who sees the inmost recesses of the soul. I felt as if I were going to Calvary, to lay down the life of my creaturely will, if not the life of the body also; not having an idea of the afflictions that awaited me.

On opening the subject to my kind friends Amos and Caroline Willets, who had been my faithful armor-bearers in many religious visits heretofore, they entered into feelings of near sympathy with me, especially dear Caroline. Her health being feeble, I felt that she was not able to do more than attend the Monthly Meetings, where it was right and necessary for me to lay my concern before the members, for them to decide whether they would receive or reject the visit. Therefore on the 22d of 12th month, 1858, the above-named Friends accompanied me in attending Race Street Monthly

Meeting (Philadelphia), where Friends gave me a cordial reception. The next day at Green Street Monthly Meeting, a number of men Friends objected, on account of my companions, who, as elders, had borne their testimony against doctrines not acknowledged by our Society, but held by a member of that meeting, who traveled as a minister. Many of their members were deeply tried; but through all, our minds were calm and peaceful; dear Caroline saying that what she had done was from a sense of religious duty. As I went there in resignation to my Heavenly Father, and made the offer to Friends, I felt acquitted in His sight, and a renewed evidence was furnished me that this order of our Society relative to Friends traveling as ministers originated in the wisdom of Truth, and is consistent with that brotherhood alluded to by the Head of the Church when He said, "One is your Master, even Christ, and all ye are brethren." Ministers have no right to go forth in the name of the Society, or of the meetings to which they belong, without their consent or approval, nor to impose themselves or their ministry on

Friends or others without their approbation. Hearers have rights as well as speakers. Under this view, I bade the Monthly Meeting a farewell, feeling a release from the burden of exercise at the time.

The next day at Spruce Street Monthly Meeting, Friends kindly opened the way for me to proceed. Accordingly we visited about twenty families, when my dear companion Caroline Willets became so ill that she returned to our lodgings at the house of our kind friends Samuel and Mary Caley, where she lingered on a bed of sickness in a sweet and peaceful frame of mind, until the 5th of 1st month, when her immortal spirit passed away; we humbly trust, to the haven of eternal rest, joy and peace, her last audible words being, "I see a mansion prepared for me." She had dearly loved her friends, and she died in their midst. A large number gathered round her dying bed, in solemn silence; waited for, and saw the closing scene. When she had ceased to breathe, prayer and supplication were put up for resignation to Him who had given, and taken away, a friend

beloved, in the midst of her great usefulness. But we feel that our great loss is her great gain.

I felt closely tried by this experience, but could not see, nor feel that I merited censure as being the cause of taking her from her home, as she too entered upon the visit from a sense of religious duty, several times cheerfully saying, "I will stay with thee two weeks, and then I think I shall feel released," which proved to be true, for on the 6th of 1st month, 1859, her remains were taken to her late home in New York. (See a further account of her in the Memorial of New York Monthly Meeting.)

Being unwell myself, I remained several weeks with the bereaved family, when I returned, and resumed my arduous labor. Having been officially informed that at a subsequent Monthly Meeting of Green Street it had concluded to receive family visits, when I was nearly through the other meetings, the burden of exercise unexpectedly returned so weightily upon me, that I dared not do otherwise than enter upon it; and although deeply humiliating to the flesh, the spirit rejoiced when it was ac-

complished. I was humbled under a sense of my own unworthiness to receive so much kind attention from Friends in all the Monthly Meetings, who were engaged in the arduous labor of making arrangements for me to visit such a large a number of families in and about the city of Philadelphia. Desiring that these might have an abundant reward, I returned home with that sweet peace of mind, which the world can neither give nor take away. My Heavenly Father had fulfilled all His promise to be my shield and my strength. Blessed, forever blessed, be His name!

Early in the winter of 1859, a similar visit was paid to the families of Baltimore Monthly Meeting. Although resignation to this was more easily attained, than to the one above alluded to, I found now, as on all other occasions, that it is not a light matter to engage in any religious services, without a deep indwelling of spirit with Him who alone can qualify for any service in the Church Militant.

In the spring of 1860, I attended the Yearly Meeting of Philadelphia, which was large; and although much of the reasoning creaturely wis-

dom that exalteth itself was seen and felt, yet many minds were bowed before Him who dwells with the contrited spirit, and His solemnizing presence was spread as a canopy over the assembly.

Before entering upon the last two visits, I obtained minutes of unity from our Monthly Meeting, and in due time returned them with the information that the service had been performed to the peace of my mind.

Having for some time felt my mind drawn in gospel love to attend the Yearly Meetings of Ohio and Indiana, to visit the families of Whitewater Monthly Meeting, and also, a few remote settlements in the States of Illinois and Iowa, and believing it to be a requisition of my Heavenly Father, I opened the concern to our Monthly and Quarterly Meetings in 7th mo., 1860, and obtained their certificates of concurrence.

In 8th month my kind friends William T. Cock and Elizabeth, his wife, and Samuel J. Underhill and his wife, accompanied me to Ohio Yearly Meeting. The former two then returned home, and the latter two went with

me to Richmond, Indiana, where they left me under the care of Friends there; first attending the Quarterly Meeting of Whitewater, held at Dublin.

In the fellowship I felt with the livingly exercised Friends here, I was renewedly made sensible that those who are led by the Spirit of God are His children; being born of His Spirit, they are brethren in the Truth. His love cementing them together in an indissoluble bond of unity of spirit, they are "one another's helpers in the Lord." Thus my kind friends, John T. Plummer and Alice Mendenhall, were made willing to go with me to the remote meetings before alluded to, and for which way did not open in 1852. It was a long journey—one thousand miles from my home—but, as we traveled mostly by railroad, it was accomplished in about ten days.

We attended the Monthly Meeting of Clear Creek, in Illinois, and two meetings for worship in Iowa—they being forty miles apart. Our kind friend, Joseph Wood, took us in his carriage from West Liberty to Prairie Grove. While there I felt, and still do feel, a deep con-

cern for these dear Friends, who in their isolated situation, appeared honestly concerned to keep up their meetings in the order of our Society. I believe, as they are careful to wait on the Lord, and do His will revealed in their souls, they will, by their consistent conduct and conversation, be a blessing to those amongst whom they dwell. At these two places, not long after our visit, preparative meetings were set up, and a Monthly Meeting was held alternately in each place—an evidence of the influence of example and of a living concern. Hearing of a number of Friends' families scattered over these new Western States, so remote from each other as not to be able to attend meetings, I feared that Friends seeking a settlement in the world for themselves and their children, do not take into consideration, or appreciate, the advantages of religious association, and the establishment of public meetings for the worship of God in spirit, who requires this solemn duty of His accountable creature man. He alone can qualify those He calls to the work of the ministry, to minister to the people the encouragement and edification

which He designs for them through instrumental means. To Him belongs all the praise.

After this far Western visit was accomplished, my kind friends Cornelius Ratcliff and wife accompanied me in a visit to the families of Friends in and about Richmond. This service was finished before the opening of Indiana Yearly Meeting, held at Waynesville; where my former companions, William T. Cock and wife, met me to accompany me home, which we reached the 9th of 10th mo., 1860, humbly thankful for the many favors received.

The query often arises, "What shall I render unto Thee, O Lord, for Thy many benefits?" The response is, "The whole heart, yea, body, soul and spirit, and all thou callest thine: for the Lord thy God is thy helper. To Him, therefore, dedicate the remainder of thy days, the little remnant of thy natural life, lest after all thy toil, thy labor, and thy sacrifices, thou lose the crown of eternal rest, laid up for thee at the end of thy race if thou continue faithfully dedicated to His work and service. Bow, reverently bow, before Him, and if any future requisition be made of thee, hard as it may be to

thy natural will, ask of Him for strength to say, 'Thy will be done,' for He has not only been with thee in spirit, giving thee strength to stand before many gathered assemblies, and declare His doctrines, and counsels, and opened the minds of many to receive thy testimony, but He has also raised up for thy help armor-bearers from amongst the heads of the tribes of our Israel." Little and unworthy as I feel myself to be, a succession of livingly concerned servants of the Lord have been drawn by Him, in sympathy and unity of spirit, to go to and fro in the earth with me, helping to bear up my hands as Aarons and Hurs. That they may have their full reward, is the prayer of my spirit.

Before leaving this brief account of what seems most likely to be my last visit to Indiana Yearly Meeting, I feel bound to say of it, that it is my conviction, there is preserved there a precious remnant; and more of ancient simplicity of concern, and deep indwelling of spirit, for the maintenance of all the testimonies borne by our Society from the beginning, than in most other parts of the heritage. And I had in

thankfulness to observe that in this as well as in other Yearly Meetings, the disturbing element of those who, in times past, thought it not necessary to wait for Divine command and ability to labor for reformation in the world, but took their reasoning powers for their guide, has mostly passed away from the meeting of Friends. But they who have honestly endeavored to stand on the foundation upon which Christ said His Church was built are still alive in the Truth, and by example and precept, are laboring in the ability which God gives, for the promotion of His peaceable kingdom amongst men.

My desires are strong, that there may be in all generations yet to come, a succession of standard-bearers inciting the people to the Divine Light within; which, if attended to, will enlighten the understanding of every one to see that there is no safety in any other state than in watchfulness, prayer and obedience to the will of God. We are, and ever will be, a tried people; not only by temptations in our own minds, but by the insinuations of those who, having departed from the Truth,

and being given over to strange delusions and cunningly devised fables, labor to draw others into their own ways and opinions.

May all be preserved from a confederacy with them, "to whom this people shall say, 'A confederacy:' neither fear ye their fear nor be afraid; sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread" (that is, fear to offend Him), and "He shall be for a sanctuary, a refuge and a strong tower, unto which the righteous flee and are safe." These, being taught of God, are sons of God and brethren in this Heavenly relationship, seeking the welfare of one another in the unity of the Spirit, and the bond of peace, and watching over one another for good.

Thus was our Society formed in the beginning; love of the brethren was and is the offspring of love to God, which inclined them to meet together to worship Him in spirit. And, as occasion required, our Discipline was formed, containing rules and regulations for our outward conduct, originating in the perfect wisdom of Him who is a God of order. Friends, in the meekness of their spirits, for the good of all were

willing to submit to one another, so that love and harmony might be maintained; seeing that without this outward bond Societies or associations could not profitably exist. "Thou shalt be the head; thou shalt lend to many nations, but shalt not borrow," was the command to this people as well as to Israel of old. But in this day of outward ease and prosperity a spirit of independence has risen up; which, if not checked, will undermine the foundation not only of our religious Society, but also the Civil Government under which we live, and have enjoyed all the privileges Christians can desire. When individuals shall persist in doing that which seems right in their own eyes, without regard to the judgment of others, or respect to the laws and regulations made for the good of all, it will be an evidence that they are not subject to the discipline of the "Cross of Christ" in themselves; and contentions, divisions and calamities heavy to be borne will necessarily ensue.

## CHAPTER VIII.

### 1861 TO 1864.

**Exercises of her mind induced by the Condition of our Country—Attends Baltimore Yearly Meeting and some of the Meetings within its Limits.**

4TH mo., 1861.—Wars and rumors of wars are heard in our land! The nation seems to stand upon an awful precipice, ready to be plunged into the pit of deadly strife of brother against brother, in which, it is to be feared, rivers of human blood will flow. The groans of the dying on the field of battle, and the moans of the bereaved will ascend to Him who is just and holy, who has made man a free agent, and invites all to do His will and receive the reward of peace with Him, and of harmony with their fellow men; but leaves them at liberty, if they choose, to follow their own ways, and reap the sad consequences. In departing from the law of the Lord written in the heart, the seeds of calamity are sown in the pride, ambi-

tion, love of power and dominion, covetousness, oppression, frauds, and injustice, that spring up, until the cup of iniquity seems filled to the brim; and war, with all its horrors—the legitimate offspring of these evils—seems already begun.

In view of all this, I have been led in spirit to make a close investigation of myself and of my past life, desiring to see if I have contributed to the filling up of the full measure of iniquity that is now clothing the nation in mourning and woe. Although feeling myself the least of the flock of the companions of Christ, I have great consolation in the retrospect that I have ever endeavored to live in love to my God and love to my fellow man. For the last thirty years, by word and doctrine, as well as by example, I have labored to promulgate the peaceable principles of the Kingdom of Christ amongst men, according to the ability given of Him, who often makes use of weak instruments, who realize that without Him they can do no good thing. Knowing myself to be one of these, in humble gratitude, I acknowledge His goodness in giving me to stand

acquitted in His holy sight, and that His power has enabled me to wash my hands in innocency from the blood of all men.

My soul is bowed in view of His majesty, His almightiness and justice, as well as His love and mercy. Blessed be His name! He sets bounds to the waves of the sea, He sets bounds to the raging of fallen man; and when by chastisements the people are humbled, and cry unto Him for help, He will say, "Peace, be still," and there will be a calm. I feel that a great weight of responsibility rests on the Society of Friends, a people called to stand before the world, 'as a city set on an hill, that cannot be hid;' because, walking in the light of the Lord, they would have been instruments in His power and wisdom, in enlightening the minds of beholders, so that ere this they would have seen war to be inconsistent with the Christian religion. They would have seen that love to God, and love and forbearance toward man were the only sure basis of prosperity and happiness.

Had Friends all lived in the life and power of vital religion, we would have remained a united people, wise in the wisdom which

God gives, standing aloof from all parties, and party feelings, giving evidence that we love all men of every nation, without distinction. These holy men and women, fearing God, and doing His will, mingling with the people in every part of the land, would have been as saviors on the mountain of the Lord, where nothing can "hurt or destroy." Our country would not then have sunk into its present sad condition; its people divided, and in many cases hating each other.

6th mo., 1861.—The Spirit of the Lord is upon me, and it said unto me, "Write;" and I said, "What shall I write?" and it said, "The day of the Lord is near that shall 'burn as an oven,' and the 'wicked' they that fear Me not, shall be as 'stubble,' and no man can prevent the bringing about the just and legitimate fruits of their backslidings, for they are many. The sins of the people have multiplied, their proud hearts are lifted up, they love this present world more than they love Me who gave it. In their love of money and power they oppress the weaker, and in every way which the wisdom of man can devise, they

have defrauded their fellow creatures, committing the sins found in Sodom and Egypt. As I chastised them, so will I chastise those of this nation, which say, 'I will rule, I will not submit.' Hence brother is arrayed against brother, bathing the sword in each other's blood, in the pride and haughtiness of spirit, which have grown strong in them, because of the willful departure from My spirit in their souls. The crying, the sighing and the prayers of the oppressed and defrauded have come up before Me, and I have risen in My majesty to deliver them, and to chastise those who will not bow before Me in mercy, and who in the end will dare say 'What doest thou?'

"The South shall chastise the North for a season, for her participation in the oppression and injustice to the red man of the forest, and the black man of Africa; rivers of blood will ere long flow, and calamities sore and heavy will be experienced, until the people shall be humbled, and call on Me for help, acknowledging that these are My just judgments for sin and iniquity. Then will some of them learn righteousness."

1st mo., 1862.—This has been a day of re-

joicing and giving thanks on the "banks of deliverance!" My soul has, for a long season, been plunged into deep exercise comparable to the bottom of the sea. The watery unstable elements of human nature have been permitted to buffet and beat against me, as if to try my hold on Heaven, and my faith in Him who alone can save. And now I can in humble reverence say, with the great apostle, through all "I have kept the faith, and maintained the warfare," oft saying in my heart, 'if I die I will die a suppliant at Thy feet, oh! God, for to whom shall I go if I forsake Thee, and Thy Son, Thy power and wisdom in my soul that speak the words of eternal life?'

The necessary cares of the world are at times a burden, and I have longed for a release, fearing if all were not consistently managed I might bring dishonor on the cause of Truth, which, through the constraining power of Omnipotence, and in an humbling sense of my own weakness, I have feebly espoused, feeling that the cause of Truth and righteousness in the earth is of the greatest importance to the well-being of mankind both here and hereafter.

When doubts and fears have prevailed, and tossed my poor mind, as from billow to billow, He has arisen and said, "Fear not, for I am thy God. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." Especially at the present season, when the weight of exercise from various causes seemed heavier than I could bear, and I thought my physical or mental faculties would fail, He condescended in unbounded mercy to arise and say to the tumultuous waves, "Be still," and there was a solemn calm, in which the language was heard, "I have made a hedge about thee, I will keep thee in the hour of trial, if thou wilt trust in Me." Feeling that the word of a king is inviolate, my soul and all within me bowed in humble reverence before Him in thankfulness for the unmerited favor, and for the bitter cup that had prepared my soul for the enjoyment of the rich dainties given me to partake of. Blessed, forever blessed be His great and adorable name! saith my spirit.

6th mo. 10th, 1862.—My spirit is covered with an awful solemnity in most of my waking hours.

When I rouse from sleep in the morning this weight comes pressing upon me, and I query Why is it so? Then the battle field is spread out before my mental vision, and I see brother arrayed against brother in mortal combat, and all for the sins of the nation, for they are very great. O South! thy sin against thy brother of the African race is greater than Egypt's against Israel of old; thy darkness is felt, thy day of retribution is begun; when, and how it will end is known only to Him who sees in secret and whose "justice will not sleep forever."

And the North has not escaped, and will not altogether escape; for in measure we are verily guilty concerning our brother. We have partaken of the spoils of his labor; his tears, his sweat, and his blood have cried against both the South and the North, and entered the ears of Him who permits rebellious man to go on until his own doings bring correction and deep suffering. O South! thou hast dug a pit for thyself, a pit of mire and thick clay, from which thou canst not be raised and cleansed until thou humblest thyself before the mighty God

in repentance, seeking forgiveness, and forsaking thy sins. And O North! thou hast grown rich and powerful, and thy heart is lifted up. Oh! humble thyself, and come down into the low valley of humiliation, where the dew of Heaven lies long, and the pastures of Divine life are green. In reverence and thankfulness to God feed thereon, and thy light will shine before the world, and the nations of the earth will love and respect thee, and none of them shall be able to overthrow, or overpower thee. But if thou continue in pride, and in glorying in thy strength and thy skill, and shalt say, "By the might of my power" have I established this great nation, thy days ere long shall be numbered, and as Babylon, so shalt thou fall.

1st mo. 3d, 1863.—Another annual period has passed, and while many are rejoicing at the coming in of a new year, my spirit is bowed in seriousness. In reflecting on the rapid flight of time, bringing us nearer the end of all things here, the solemn language was heard in my mental ear, "Set thine house in order, for thou shalt die and not live." A retrospect of my past life followed; and although for a long sea-

son I was among the chief of sinners, in omission of a well-known duty to my God, and many weaknesses and shortcomings were sensibly felt as a consequence, as I repented and sought forgiveness for these, my gracious Creator washed them away in the "blood of the Lamb," which is His own Divine Spirit brought forth in the immortal soul.

In great loving-kindness and mercy He gave me to see, and to feel, that as I gave up to speak in His name to the assemblies of the people, I had dedicated my all to His work and service; and that there was nothing in my way to a mansion of rest, joy, and peace in Heaven. In this state my immortal spirit would join not only those whom I had known and loved on earth, but also the innumerable host which John saw who had come out of great tribulation, and to whom it is promised, "He that sitteth on the throne shall dwell among them, they shall hunger no more, neither thirst any more," but shall be led, "unto living fountains of water, and God will wipe away all tears from their eyes." In this view there was no terror or fear of death, and I felt that I might still pursue my

usual course of life in the things of this world, with the mind watching unto prayer; and if my Father in Heaven sends the pale messenger with the language, "Steward, give an account of thy stewardship," I shall be enabled to say, "Thy will, O God! be done," if I hold out to the end in obedience to Him.

Of latter times when my mind was under trial and exercises, heavy as I could bear, from a variety of causes—no doubt permitted for my further refinement and weaning from the world—a desire arose that He who gave me life and being would take me to Himself. Blessed be His great and adorable name, He has made me willing to live and endure further conflicts, as well as willing to die and be at rest. And now I am patiently waiting. It is an unspeakable favor that I enjoy in my lonely hours, as well as when in company with my friends, a consciousness that whatever my fellow creatures may judge or think of me, my soul is at peace with my God; a sweet peace that the world can neither give nor take away. Praises and alleluias be ever ascribed unto Him, who alone can give it! saith my spirit.

5th mo. 7th, 1864.—War still rages in our land. From its very commencement, although feeling its awfulness, and deep sympathy with its many sufferers, the command of my Divine Master has been, "Be still, and allow no anxious thoughts about the results," thus leaving all to Him who has power to say to haughty man, "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." In humble submission my soul has rested, not daring to put up a petition for one party or the other, any further than that the eyes of all may be opened to see the glory and excellency of the religion which He came to promulgate, whose birth was proclaimed by the anthem of "Glory to God in the highest, and on earth peace, good-will to men." But for the past few days I have felt the spirit of prayer, and to-day I retired to my chamber, and on the bended knee put up the petition that He who has the power would give wisdom to the leaders of the North, that they may so move and manage as to bring to a close this fratricidal war and strife.

My spirit is clothed in mourning as I feel it

to be a solemn truth that we as a people, raised up by the power of the Most High to show to the world the sufficiency of the Divine Spirit in man to do away with all sin and oppression, have not so dwelt under His teachings as a united whole as to be instruments in carrying the work of emancipation to the slave to a final issue in the spirit of love and peace. But we have in a great degree settled down in our ceiled houses, while those who have been actively engaged in the cause have taken reason as a sufficient guide and have failed to accomplish the work. Hence the sword has been taken up, and it appears that that will be done in judgment which would otherwise have been done in mercy without the shedding of blood, had all waited for qualification and command from the Most High. Do we not see that this iniquitous institution has produced its legitimate results? That through the exercise of authority over the slave by the slaveholder, a desire has been begotten amongst them as a people to take the reins of government in their own hands and rule the whole nation; thus perpetuating slavery and extend-

ing it into the Territories of this country? But in the counsels of Infinite Wisdom the means taken to perpetuate this great evil have proved the means of its downfall. I fully believe that President Lincoln felt it to be his duty to God to make the proclamation of emancipation to the millions of slaves in the Southern States, and that those who held them in bondage had to realize in their own experience the truth declared by the Lord's prophet formerly, to a transgressing people, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee."

Many have rejoiced and do rejoice that the inhabitants of our nation can no longer make merchandise of their fellow-man, and for this may we render unto Thee, O holy Father, the tribute of thanksgiving and praise, for the work is Thine, the power is Thine, to turn the hearts of the children of men, therefore the praise is ever Thy due.

Closely allied to our testimony to peace do I feel that to be of a free gospel ministry; and my petition ascends in deep humility to the Lord of Hosts, that He will open the eyes of the inhabitants of this land, that they may see that

He will teach the people Himself, by His own spirit, which He has brought forth in every soul; and that He will give them to see that this is His only begotten Son, the Saviour to all who are obedient to its teachings.

This it is which leads and guides into all truth, and preserves from all error, and enables those who are its subjects to worship the Father in spirit and in truth, as Jesus Christ testified was acceptable unto Him. It is by this power only that mankind can be preserved from the influence of a mercenary priesthood, through the agency of which we fear the minds of the people will be turned away from a full dependence upon the Spirit of Truth. Those of this class who depend alone upon what they learn by study of books to qualify them to preach to the people, and gain a livelihood thereby, gaining an influence and ascendency over their minds, may gradually take hold of the reins of civil government, and lay burdens heavy to bear. The people being thus sorely oppressed, their sighing and crying will ascend unto their Father in Heaven for relief, and only through suffering, as in the Reformation after the Dark Ages, will

the devoted children of the Lord be relieved from the requisitions they for conscience' sake cannot comply with. Thus by the mighty power of Jehovah, a people may again be raised up, uniting with the few who through all have been faithful, bearing the same testimonies which Friends have borne to the world for more than two centuries.

## CHAPTER IX.

### 1864 TO 1867.

Minutes to attend Genesee Yearly Meeting, the Meetings constituting New York Yearly Meeting, and to visit the Families of Amawalk and Chappaqua—Minute to attend Philadelphia Yearly Meeting and its Subordinate Meetings—Reflections upon the Work of the Ministry—Acknowledgment of Divine favor.

HAVING been permitted for several years to remain mostly at home, for which favor I felt thankful, in the spring of 1864, a concern revived in my mind to attend the Yearly Meeting of Genesee, to be held in Canada, and a few meetings belonging to it. A Minute of concurrence from our Monthly Meeting having been obtained, accompanied by my dear friend Mary Jane Field, I went first to Scipio, and attended several meetings there, thence to Pickering, Canada-West, where we made our home with our kind friends Nicholas and Margaret Brown. Except in the public meetings, it was

not a season of great abounding in Heavenly influence; for want of that deep indwelling of Spirit, in which only our Heavenly Father condescends to favor the mind with the incomes of His love and solemnizing presence. There is a small remnant of devoted servants there, as in most other places where our meetings are held.

7th mo., 1864.—I obtained a Minute of our Monthly Meeting setting me at liberty to visit the meetings constituting our Yearly Meeting, and also to visit the families of Amawalk and Chappaqua. Friends judged it best for me and my dear young friend Phebe Anna Thorne, to proceed without a private conveyance or other companion being provided from home, but to depend upon public conveyances and the kindness of Friends to be helped on our way. This increased the burden of exercise which weighed heavily on my mind. In the prospect of so great an undertaking, I was ready at times to ask of my Heavenly Father to lay the burden upon another, younger and better qualified than myself. But as no excuse I could plead released me, under a sense of His love, wisdom and power, all within me bowed in submission

to do, to bear, and to suffer, whatever He might permit to come upon me, so that I might 'finish my course with joy, and the ministry given me to testify of the grace of God.' In this bowedness of spirit the language of my Divine Master was, "Go, and I will be with thee; I will open a way where now thou seest no way; I will put words into thy mouth, and enable thee to deliver to the people the testimonies I give thee." Now that the work has been accomplished, I feel bound to bear the testimony that the promise has been fulfilled to my wonder and admiration. The minds of Friends and others were opened to receive us, and take us from place to place, so that there was no difficulty or detention worth naming. Often did the language arise, "This is the Lord's doing and it is marvelous in our eyes." Blessed, forever blessed, be His great and adorable name, saith all within me capable of feeling, in that He not only strengthened me to perform the journey, but also, that I am now permitted to sit by my own fireside, in that sweet peace of mind which the world can neither given nor take away.

4th mo., 1865.—Often in taking a view of the foregoing journey, my spirit is clothed in mourning, in having to see that a number of meetings throughout the Society have been discontinued; most of those that remain are small, and if there is not a revival of concern and dedication to our Divine Master, others must ere long follow, which is sorrowful to reflect upon. I fully believe that the Society of Friends was raised up to show by example and by precept, the sufficiency of the gift of the Holy Spirit, which we profess to be led and governed by—the foundation God himself has laid for the members of His Church to stand upon; and that the principles emanating from this Divine source are indispensable for the well-being of the whole human family. It is sorrowful, that a people thus enlightened should fall away and be no more known as an organized body. There are living members still preserved, scattered here and there, as "one of a city and two of a family," and the prayer oft arises in my heart for the preservation of these, and that by the mighty power of Jehovah, other faithful standard-bearers and laborers

may be raised up, and the command given, "Go and proclaim the glad tidings of the everlasting gospel to the inhabitants of the earth;" bearing witness to the truth, that God will teach His people Himself by His own spirit in the soul of man, and to those who obey Him, He will give strength to resist every temptation that assails them, and thus they will be preserved from sin and its awful consequences —a plain, simple, but all-powerful way to rest and peace here and hereafter. Blessed and praised be His great and adorable name, for He is everlastingly worthy!

4th mo., 1865.—Under a weight of religious concern, I asked of our Monthly Meeting its judgment relative to my attending the Yearly Meeting of Philadelphia and the meetings composing it. They gave me a Minute of unity which was indorsed by the Quarterly Meeting of Westbury in the same month. The prospect appeared great and arduous, and a sense of my own unfitness and unworthiness rested weightily upon me, and although the spirit was willing, the flesh was weak, and at times ready to cry out, "I pray Thee, Oh! Father in Heaven, ex-

cuse me, and lay this burden upon another better qualified than myself."

Seeing no other way to obtain that peace with Him which I prize above all other considerations, I was made willing to go, and spend and be spent, as to the body; for by long experience it has become my chiefest joy to do the will of Him that sent me, and to finish the work that I feel required of me.

Knowing that He is not a hard Master, but that His goodness is unbounded, and that His tender mercies are over all His works, giving ability to perform all that He requires, I set out with my dear companions, William T. Cock and Mary Jane Field, who were faithful armor-bearers. By the help and kindness of Friends everywhere, but over and above all the superintending care, the aid and assistance of Him who is a present helper in the needful time, the journey and visit were accomplished in about four months' absence from home.

Language cannot portray the conflicts of the mind in and under the preparation for the work of the ministry! To feel the abasedness of self so as to become an empty vessel, to sit down and

look over an assembly that is expecting a communication, and to feel that we have not a word to say; that we have nothing to feed upon ourselves, much less anything to offer to others! None but those who know in their own experience, can realize the humiliation of the creature, nor yet the wonder and admiration that fills the heart, when in this emptiness a passage of Scripture, or a sentence arises in the mind with a command, "Rise and utter it, and I will be with thee." Then the language of my heart ever has been, "The work is Thine, Oh Father; strengthen me to perform it, and let Thy will be done." Although the creature shrinks with fear that the subject opening in the mind could not be explained by me to the honor of the principles we profess, but keeping the faith in Him who puts forth His little ones and goes before them, I have been enabled to relieve my mind, and thus feel acquitted in the Divine sight; and I have generally felt that a solemnity covered many minds, if not the whole assembly. So wonderful to myself has it often seemed that words and matter which I had not seen when I rose upon my feet, have flowed as fast as I could

give utterance, that I now feel bound to record it for the encouragement of some little, humble tried one who may come after me, and read this testimony which I bear to the goodness, wisdom, and power of Him who created us for His glory and our own happiness.

Be not afraid to cast thy whole care upon Him, but make a full surrender of thyself, body, soul, and spirit, to His direction. Whatever in thy own mind thou feelest He requires of thee, give up to, and perform, and He will be thy "exceeding great reward." My heart overflows with gratitude, praises, and thanksgiving to Him who sits upon the throne of His majesty, and is everlastingly worthy!

In the retrospect of this journey, I feel that, although in this Yearly Meeting as in others, there is much cause for mourning and lamentation, because the love of many for our principles and testimonies seems to have become cold and indifferent, yet there is also cause for humble gratitude to the Great Head of the Church, that many are still preserved on the foundation upon which Christ said His Church was built, proving that the truth is strongest

and will stand and prevail. The building of those who thought they had found a better way to reform mankind, is seen by many to have no foundation that is firm and solid, and therefore they are returning to the everlasting Truth, as testified of by the Holy Jesus, which leads into all truth, and out of all error. Some of the young see this, and give evidence that they are bending their necks to the yoke of the cross, and if they continue in faithfulness, a band of valiants will be raised up to bear testimony that there is no new way to the Kingdom of Heaven, but that it is the same that the righteous have trodden in all ages—obedience to the will of God manifested in their own souls.

6th mo. 26th, 1866.—I feel constrained again and again to commemorate the goodness and loving-kindness of our God, who is "great and marvelous" in all His works, "just and true" in all His ways. Our own good and His glory require of us full and entire dedication unto Him wheresoever He may lead, and a faithful performance of all that He demands; then He will bless us and multiply His blessings upon

us without number. O my soul! thou knowest this right well! In deep abasedness of my creaturely spirit and will, I have followed Him in various parts of His vineyard to testify of His tender mercies to all the workmanship of His hands, especially to man, the noblest of all His works.

In mercy I am now permitted peacefully for a season, to remain at home, although my mind is oft carried back to many for whom of late a deep solicitude was felt when mingling with them outwardly; and my prayers are put up for their preservation and dedication to the Lord's work and service, believing "the harvest truly is great, but the laborers are few." Oh! that a band of faithful laborers might be raised up by the mighty power of Jehovah, and our meetings all held in the authority of Truth! There would then be a flocking to us of those who are seeking rest to their souls, and the bread of life to nourish and sustain them, who find it not in forms and ceremonies, and a studied lifeless ministry.

If the Society of Friends wane away, undoubtedly another people will be raised up

upon the same foundation on which the living members of the Church of Christ have ever stood—the "Spirit of Truth" the revealed will, the power and wisdom of God in the soul of man. The Lord Almighty will have a people as witness to His power and goodness, both by example and precept saying unto others, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." In righteousness shall these be established, ascribing "Glory to God in the Highest! and on earth peace, good will toward men." Then would the nations cease to learn war any more.

7th mo. 30th, 1866.—Being about to leave home for a short time, and as there have been many sudden deaths lately, it feels to me to be a solemn season, and a loud call to be extended, "Be ye also ready." I have oft put up the prayer, Search me, O Lord, and if there be anything in me not well pleasing in Thy sight, do Thou it away; and again and again the responding language in my heart is and has been, "There is nothing in thy way to the mansion

in the Divine Father's house prepared for thee, if thou hold out to the end in watchfulness and obedience to His requisitions." I feel drawn to leave this record for my friends who survive, should I never return to my home on earth. Peace, sweet peace, covers my spirit while I write to encourage all to follow Christ inwardly manifested, as I have endeavored to follow His monitions. The reward is beyond the power of human language to portray. This my soul knoweth right well. Blessed, forever blessed be the name of God!

2d mo. 3d, 1867.—Once more I take the pen to commemorate the wonderful goodness, loving-kindness, and mercy of our God. Oft day by day my soul bows in solemn reverence before His majesty, acknowledging His almightiness. Feeling it is our interest and our duty to serve and worship Him, my prayers are put up to Him before I rise from my pillow, and often through the day, to preserve me from every evil feeling, thought, word, or action; that my outward deportment may show forth the sufficiency of His grace in the heart, and my soul be favored with peace by the incomes

of His love, and by the feeling of acceptance with Him. Oh! blessed be His name! in deep humility and gratitude I record it, He oft gives me to feel there is not anything recorded against me in the Lamb's Book of Life. Here my soul rests in Him, although not always favored with the sense of His approving presence; but I have learned patiently to wait until He sees meet to return with joy unspeakable.

## CHAPTER X.

### 1867 TO 1870.

Visits some of the Subordinate Meetings of New York Yearly Meeting, as one of a Committee appointed to that Service.

9TH mo. 13th, 1867.—Our late Yearly Meeting having been brought under a deep concern—on account of continued reports in the answers to the queries of omission in many of our members, of steadily attending our religious meetings—appointed a committee to visit the subordinate meetings, as way opened in the Truth, to encourage the performance of this reasonable duty. Being one of the committee, and feeling a concern to attend the meetings composing Stanford Quarterly Meeting, in company with several appointed to this weighty service, I performed the visit, and also attended some meetings in Nine Partners Quarter, and within the verge of our own. We found many of them very small, although they were in former days

nearly all large, and held in a good degree in the authority of Truth. They have now dwindled down; but we were informed that there are members sufficient to keep up a good meeting, if all would attend under a religious concern to worship in spirit and in Truth, Him to whom reverence and worship are ever due. The rightly concerned were grieved to see and feel the great indifference thus manifested by our fellow professors, and the consequent decline of our Society, for if we cease to be a people upholding the great and important testimonies given us to bear, it will be a sad loss to the world.

At seasons I feel encouraged in the belief that there are still living members of the Church of Christ amongst us, in the various meetings still kept up; and that He who oft works by instruments, as well as immediately by His own Spirit, will continue to raise up standard-bearers to the eternal principles of the pure, undefiled religion His son Jesus Christ came into the world to testify of, although we, as an organized body, wane away.

3d mo. 4th, 1868.—This day in our Monthly Meeting, feeling that my peace with my Heav-

enly Father consisted in obedience to the requisition, I arose on my feet, and gave utterance to a burden of concern that had long laid weightily upon my mind.

I have observed an increase of departure from plainness, simplicity and moderation in our dress, deportment and manner of living, etc., etc. Some of our youth attend various places of amusement, and there is a pleading for these indulgences by many parents, and also by those of riper years; evidences of decline for which my soul was grieved. Apprehending that not a few of those I dearly loved would turn from me in disunity, it felt to me like being nailed to the cross, to speak thus plainly, in bearing my testimony against these vain and hurtful indulgences of human nature, the consequence of which, if persisted in, must ere long be sad and sorrowful. To be clear of these, and to stand acquitted in the Divine sight, I arose and delivered all that I believed was given me to say, having been made willing to endure anything my fellow creatures could inflict, rather than give up my peace with my God. Under these exercises I could see and feel

why the holy Jesus could go to crucifixion, the martyrs to the stake, or to the gallows, and to prison or to the loathsome dungeon; because in submission, all these could say, as the Divine Master did, "Oh my Father, if this cup may not pass away from me except I drink it, Thy will be done." In this state there was and ever is that sweet heavenly peace the world with all its treasures and pleasures never can give, nor its temptations and allurements take away. In a measure of this peace, which satisfies my soul, I took my seat, and now record this day's experience for the encouragement of some deeply tried mind that may read this, my testimony to to the goodness and loving-kindness of Him who is calling us to come unto Him, and He will give rest to our souls. Blessed be his name!

6th mo. 6th, 1869.—Our late Yearly Meeting was a season of encouragement to my mind, and I trust also to many others. We had abundant evidence, amid all our short-comings, that we are not a forsaken people, but that our Divine Father is still in our midst, solemnizing and uniting our spirits in a harmo-

nious labor for the preservation of our religious Society on the basis upon which it was originally established—which was the wisdom and power of God, which will ever stand, though all men forsake it. The principles emanating from this being immutable, as we live and move under its influence, we live righteous, holy lives; dealing justly, loving mercy, and walking humbly before God, and our influence tends to draw others to the high and holy way.

Although to human nature it seems strait, and too narrow, yet many have left on record, and not a few now know in their own experience, that it leads to sweet peace here on earth, and the promise of joy unspeakable in the world to come. Hence we ardently desire the continuation of our religious Society upon its original foundation—the spirit of Truth in the soul. Every soul that is obedient to its teachings is led into a course of life which is the most conducive to real happiness, and all the enjoyment man has a right to look for in this state of trial and probation. In the bereavements and afflictions that our Father in Heaven sees best to permit to come upon us to wean us from this

lower world, He is our comforter and our staff to lean upon, and we can say with the Psalmist, in addressing the Most High, "Thou art my hiding place, and my shield."

I believe, under these views and feelings, our Yearly Meeting two years ago appointed a committee to visit our subordinate meetings, which was continued until our late Yearly Meeting, when it was released. By its members nearly all the meetings, and some families, were visited. Whether any good will result from these labors may not be best for us to know; but they who have performed what they believed their Divine Master required of them feel acquitted in His sight, and experience that "peace of God which passeth all understanding." I write this as the testimony of some, and it is what I realized in my own experience, as in company with my dear companions, Robert R. Willets and Phebe Anna Thorne, I attended the Quarterly Meetings of Saratoga, Easton, and Duanesburg, and all the meetings composing the latter. We also visited the eight families of our members in Peru, and a few at Granville; at the last two

places Andrew Dorland was with us. In Peru we had two meetings appointed on Firstday. In the morning at Friends' Meeting House, and in the afternoon at a Presbyterian House in Peru village, which was well attended by those not members with us, but who, as we were told, were desirous to attend a Friends' Meeting; a fact which is among the evidences we have that many around us sorrow to see our meetings decline.

Oh! then, it is the prayer of my spirit that we may be aroused and cry mightily to our Creator to save us upon the foundation that Jesus Christ said his Church was built upon, and that He will raise up testimony bearers by His own power, and send them to labor in His vineyard. The response to this intercession oft has been: "If obedience to His will manifested in the soul were faithfully attended to, many would be raised up to tell unto others what the Almighty has done for their souls," ascribing all praise and thanksgiving to Him who sends forth and goes before, and with His little dependent ones. Blessed be His name forever and ever.

## CHAPTER XI.

### 1867 TO 1873.

Acknowledgment of Divine Favor—Obtains a Minute to attend all the Yearly Meetings with which we are in Unity—Attends Philadelphia Yearly Meeting—Also the Yearly Meetings of Ohio, Indiana, and Baltimore, and the remote Meetings in Illinois and Iowa—Attends Genesee Yearly Meeting—Retrospect of the Service.

7TH mo. 10th, 1870.—Since the committee appointed by our Yearly Meeting in 1867, was released, I have been permitted by the wisdom and condescension of my Heavenly Father, to remain at home, feeling that my day's work was nearly accomplished in going to and fro in the earth, and that my labor and exercises henceforth are to be mostly at and about home, for which favor thankfulness oft rises in my heart to Him who clothes my mind with that sweet peace the world can neither give nor take away. Yet I feel the necessity of watchfulness, prayer and obedience to all that my

Heavenly Father requires of me, that in the evening of my life I may feel and manifest a meek and quiet spirit; that my sun may set in brightness, and that finally my immortal spirit may receive the crown of "Well done! good and faithful servant!" I have long seen that greenness in old age is one of the greatest evidences of the sufficiency of the Spirit of Truth to preserve from all error, and lead into a life of righteousness.

Sometimes in our meetings, of latter times, when I feel required to rise and address an assembly, I am ready to plead excuses on account of my old age, but the language arises, "If now thou disobeyest, thy spiritual strength will wane away, and thou wilt be left poor, and in darkness." Oh! then, may I, and all others continue in faithfulness, for it is the end that crowns all. Let none of us who have long labored say we have done enough, and may now rest; for we cannot do too much in the cause of Truth and righteousness to obtain by the mercy of God a mansion in His house, where all is joy and peace throughout the endless ages of eternity. Well might the Psalmist

repeatedly say, "Praise ye the Lord," "Make a joyful noise unto the Lord all ye lands!"

1st mo. 7th, 1872.—Once more I take the pen to commemorate the goodness and loving-kindness of our God, our Father in Heaven, whose tender mercies are over all His works. Gratitude to Him flows in my heart, that He has in a great measure released me from traveling abroad, although early in the year 1871, I felt the necessity of being resigned once more to attend all the Yearly Meetings with which we are in unity. In accordance with these impressions of religious duty I obtained a Minute of our Monthly Meeting, and in 5th mo. attended Philadelphia Yearly Meeting, to the relief and peace of my mind, although I felt that I was one of the least, if at all worthy to be called one of the flock of the companions of Christ, yet I was favored to do all that I felt my Heavenly Father required of me, and His reward is sweet peace. My companions were my dear friends Mary Jane Field and William T. Cock.

In 9th and 10th months, having obtained minutes of Westbury Monthly and Quarterly

Meetings, with Mary Jane Field and Edward Rushmore—who were my kind and useful companions—I attended the Yearly Meetings of Ohio, Indiana, and Baltimore, and some of the meetings composing them, especially the remote meetings in Illinois and Iowa. Friends removing and settling there feel concerned to meet together to worship the Most High, and although their meetings are small, they oft realize the truth of the declaration of Christ, "Where two or three are gathered together in my name there am I in the midst of them," and they feel encouraged to hope for an increase in numbers. Marietta, in Iowa, the most remote meeting, is said to be 1300 miles from the city of New York. We were from home about ten weeks, attended between thirty and forty meetings, besides the three Yearly Meetings.

The prospect of so long and arduous a journey caused many conflicts of mind and reasonings of the creature. I was almost ready to ask my Divine Master to lay the burden of exercise upon one in younger life, and better qualified than myself. All my reasonings were

in vain, and I clearly saw that the only way to obtain that peace, which is above all price, was to be able to say "Not my will, but Thine O God be done," and the gracious promise to me was "Go, and I will be with thee, enabling thee to do all that I require of thee, if thou continue to look to Me for aid and guidance." This promise, now that the work is accomplished, I may acknowledge was wonderfully fulfilled, as through all, my mind was peaceful and quiet; not desiring great things for myself, but willing to do the little required, and to be called one of the little ones. Everywhere Friends received us with great kindness, doing what they could to help us on our way, for which I felt grateful to them, but more especially to Him who, I believe, put it into their hearts to treat us thus kindly.

When I arrived at my own quiet home, I was thankful that I had returned in safety, and now in a retrospect of the journey my heart is filled with sweet peace. I was ready to say, "The work Thou gavest me to do is finished. Why may I not depart to my rest in Heaven? I see nothing in my way; why may I not go and be

at rest?" Nature seemed to crave it, but the responding language was, "A little longer, a little longer, must thou stay in this lower world; thy day's work is not quite accomplished;" and I said in my heart, "Thy will be done." Mingle with thy friends, is the language of the Divine Spirit in my soul; mingle with them in that love that unites and binds together in the bond of peace. Loving God above all and obeying Him, we are instruments in His hand in spreading the principles of His peaceable kingdom amongst men. My love flows to the whole human family with desires for the salvation of every soul.

6th mo. 2d, 1872.—Having attended the late Genesee Yearly Meeting, held in Canada, the prospect that opened on my mind some time ago to attend all the Yearly Meetings in unity with our own is now accomplished, and I feel a release from the exercise. Although I feel it is but little that I have done as a laborer in the Lord's vineyard, yet the language in my heart oft is, "Let her alone; she hath done what she could," and in the sweet peace of mind I feel, I can say, "It is enough." In

seasons of discouragement, the query has arisen, of what avail are all these journeyings to any besides thyself? But if, by the mercy of God, my own soul is saved from condemnation, it is of more value than language can express.

And now in the evening of life, seeing my day's work is nearly if not quite accomplished in going to and fro in the earth, the aspiration of my spirit is that I may not take my "flight on the Sabbath day," sitting down in ease and unconcern, supposing I have nothing more to do. I feel that watchfulness, prayer, and obedience are now as necessary as ever, if I receive the crown at the end of my race, the crown of "Well done, thou good and faithful servant, enter into the joy of thy Lord," and into thy Master's rest. Surely we cannot do too much to obtain, through the loving-kindness of our Heavenly Father, this precious boon to be enjoyed through a never-ending eternity. Even in this world, there is a sufficient reward in the sweet peace that flows into the soul of the humbly dedicated servant, at times and seasons when He sees it to be for

our benefit thus to feed us. Blessed, forever blessed, be His great and adorable name! saith my spirit, for oft has He lifted my soul as out of the mire and thick clay, and put in my heart a song of thanksgiving and praise, to Him who is everlastingly worthy.

I feel gratefully to say, that all the Yearly Meetings which within the past year I have attended were seasons of Divine favor—more so, it appeared to me, than at some former periods—encouraging us to hold fast the profession we make of being led and guided by the Divine Spirit in our souls. Thus only can we be instruments in His power and wisdom of gathering others to the foundation Christ said His Church was built upon, and to the Father shall we then ascribe all the glory and all the praise: for without Him we poor frail mortals cannot perform any good word or work.

## CHAPTER XII.

### 1873 TO 1875.

Reflections on the Nineteenth Anniversary of the Death of her Son Abraham—Retrospect of her Life upon entering her Eighty-sixth Year.

11TH mo. 12th, 1873.—Nineteen years ago this day, my last and strongest tie to earth was severed in the death of my son Abraham, who was dearer to me than my own life, as in him seemed concentrated all that passed away before him. By his dedication to His Divine Master, his life was blameless, and his moral character without spot or blemish. The void I have long felt I have no language to describe, and this has been a day of solemn reflection in feeling my great loss; but in this, the language arises to my Heavenly Father, "Thou gavest, and Thou hast taken away, blessed be Thy name!" Through Thy mercy and loving-kindness I have now a family in

Heaven. Oh! dearest Father! enable me so to live the remainder of my mortal life, that in the solemn moment when the immortal soul shall stand naked and bare before Thee, the righteous and holy Judge, it may be prepared to receive the sentence Thou in Thy infinite wisdom seest meet to give.

If I am accepted in Thy sight, it is enough for me, whether the faculty be given me or not to recognize those who have been near and dear to me in this life; the language of my spirit is, "Thy will be done." I have no anxious desire to know precisely what my condition will be, having full confidence in Thy infinite wisdom, love and mercy. I feel safe in Thy hands, in Thy infinite power, and that is my rest and consolation while passing through this probationary scene, and my hope for a never-ending eternity.

Although I have much to be thankful for as to outward things—a comfortable home, and near relatives who are kind and attentive to me, which I feel to be a great favor—yet the language of my spirit oft is, there is no real joy but the joy of God's salvation. I am thankful

that I am permitted now in old age to remain at home, in that sweet peace which the world can neither give nor take away, although I often mourn over the evident departure of many of my fellow-creatures from the straight and narrow way that leads to eternal life.

4th mo. 20th, 1874.—The 10th of this month I was 85 years old; a long life it seems to me, although time flies rapidly and the end is drawing near. A solemn reflection! and oft in a retrospect of my life the query arises, how far have I answered the design of my omnipotent Creator, who created all mankind for His own glory, and the immortal soul to be glorified with Him hereafter in Heaven. He has given all rational beings the liberty to choose for themselves whether they will obey Him in doing His will as He reveals it to the soul of man, and so reap of Him the sweet reward of peace of mind here, and a well-grounded hope of a glorious immortality in the world to come; or on the other hand, whether they will turn away from Him in disobedience, and go into the broad way that leads to destruction. By this latter choice of mankind comes all the sin and

wickedness that is, or ever has been, in the world, which the Lord's servants mourn over; and the language of my spirit is to those now on the stage of action, who have thus departed: Repent in deep humility; petition forgiveness of Him who receives the penitent, returning sinner, and will clothe him with innocency and acceptance. It is testified in the Scriptures of Truth that there is "joy in Heaven" over these as well as over all who do the will of our Father in Heaven.

It is my desire to encourage my fellow-heirs of eternity to say in sincerity of heart, 'Thy will, Oh God, be done, and not mine,' by example and precept, as my Divine Father has enabled me to do; for if in any degree I have answered the end and design of my existence, all glory and praise are due to Him. I feel myself weak and utterly unable to perform any good word or work without His aid and assistance. He has ever been a present helper in the needful time; when I have, in my own soul, looked to Him, He has graciously fulfilled the promise, "Ask and ye shall receive." Now, in the evening of life, it is my fervent desire to be

clothed with a meek and quiet spirit, manifesting to those with whom I mingle the sufficiency of the Spirit of Truth, if obeyed, to overcome all of human nature, so as to live a righteous life; and I believe I may say that every morning when I behold the dawn of another day, my prayer is put up to Omnipotence to preserve me from every feeling, thought, word or action contrary to His holy will and wisdom, and when I retire to my rest at night I am concerned to feel how I stand in His sight, who sees the innermost recesses of the heart. Blessed be His name! in deep humility, I record it, the language is, "There is not anything recorded against thee in the Lamb's Book of Life." Then, oh! then, I close my eyes in faith that if I "die before I wake," my soul is safe in Him who is all goodness, love and mercy.

8th mo. 23d, 1874.—This day our meeting was larger than usual, many not members of our Society being there. I felt there was a great desire to hear vocal communication; and, although the fervent desire of my spirit was that all might be favored to feel the solemniz-

ing power and presence of Him whom we profess to worship, I dared not rise to address them unless I felt that "Woe is unto me" if I do not testify unto them of the Gospel, which is the power and wisdom of God unto salvation. But, not feeling this, I was favored to sit in silence; although the desire to gratify the assembly seemed like a temptation to attempt to speak, as several passages of Scripture were brought to my remembrance; but not feeling the command, "Rise and I will be with thee, and qualify thee for the service I require of thee," I kept my seat in silence, for which I feel humbly thankful.

And now a word of exhortation rises in my heart to all ministers, to be watchful and careful to guard against the desire to gratify those who are looking for words from their fellow creatures. Better for these to go empty away, than to be fed by the ministration of those who move in their own wills and human judgment and qualification; for these cannot preach the Gospel, nor gather to the Gospel. Therefore, let all who look to mortal man learn in their own experience the necessity of looking to Him

who sees the heart, and of relying upon Him, who in His own time will give that spiritual food which nourishes the soul unto eternal life. These being obedient to God and His requirings in the secret of their souls, feeling bound together in the heavenly relationship of brethren, will love to meet to worship the Father in spirit and in Truth, although they may sit in solemn silence, waiting on the Lord.

If any one is required to speak in His name, it will be to the edification of the assembly and the peace of mind of the speaker. O then, saith my spirit, that all of every age may be faithfully obedient to Him, who created them to glorify Him while here on earth, and the soul to be glorified with Him hereafter in Heaven. Then our meetings would be held in the authority of Truth, and many would be gathered to us who are longing for that spiritual bread that comes from our Father in Heaven, who is worthy of all worship, adoration and praise, now and forever more.

11th mo. 7th, 1874.—A few days ago I at-

tended the funeral in our meeting-house * of a child three years of age; and, from the manner in which the information was given me, I thought it belonged to the Orthodox part of the Society of Friends. But, seeing no one in the gallery, the query arose in my mind, "Have I any testimony to bear to the assembly?" (which appeared to be mostly of that sect).

The response was, God is a God of order, and every sect and denomination of religious professors has a right to conduct its meetings and funerals in its own way, and others have no right to interfere without asking permission, or being informed that liberty is granted; as in several instances I have known in my own experience. But nothing of this now occurred, and although I felt that some expression was due to the assembly, I did not feel authorized to give it, and solemn silence covered our minds. The language in my heart was, how much better is this than a lifeless communication! And the prayer of my spirit ascended, that every mind might reverently feel the ne-

* It was customary for both branches of the Society of Friends to hold funerals in this house.

cessity of being prepared for the solemn close of mortal life.

At the rise of the meeting I felt it a duty to speak words of consolation to the parents, who deeply mourned the loss of an only child, and who, I afterward learned, attended our meetings more than those of the Orthodox. Some of my friends gently and kindly rebuked me for my silence, and seemed to wonder that I did not feel out that they and some relatives would have been better satisfied with some communication. I replied, "I had done, the best that I could; that I had not the gift of discerning particular states as some others had." Thus we see the necessity of charity for one another; that charity and forbearance which spring out of love to God and love to our fellow creatures.

Although we may differ from each other in some of our views or doctrines of the Christian religion, yet I think that with very few exceptions mankind, in all ages, have believed and do believe in the existence of a Supreme Being who is omniscient, omnipotent, and omnipresent, and that to Him worship is due. Even

those we term pagan or heathen, although they bow down to or worship gods of their own preparing, they have an idea of a power and wisdom far greater than they possess, and I trust that it may be said of them, as Paul said to the Athenians, "I passed by and beheld your devotions. I found an altar with this inscription: 'To the unknown God;' whom, therefore, ye ignorantly worship," etc.

When I have beheld the many weaknesses and inconsistencies of those called Christians, with all their great and high professions of being the followers of the meek and lowly Jesus, a fear has arisen in my mind that in the sight of Him who sees and searches all hearts, many of them are not as acceptable worshippers as many of those we term heathen. But let us have charity; for He who is all power and wisdom, is also love and mercy, and deals with his accountable creatures according to their state and condition, and the circumstances in which they have been placed.

We see that when the Israelites came out of Egypt they were not in a state prepared to understand and practice the peaceable prin-

ciples that Jesus taught; therefore the Law was given, adapted to their state and condition. "An eye for an eye, and a tooth for a tooth" was the law given them through Moses, the Lord's servant. But in the fullness of time, when some of them were prepared to receive Him, Jesus came, authorized by His Father, to bear witness to the Truth; proclaiming "Love to God and love to man," and commanding us when smitten on one cheek, to turn the other also; and when reviled, to revile not again; to love them that hate us, to bless them that curse us, and to pray for them who despitefully use us and persecute us. If the Jews had received the Messiah in the way of his coming, and kept His commandments in love to God and to one another, they would have been a united people, living in true harmony, and not divided and contending as they were, when the temple and Jerusalem were destroyed, and they scattered among the nations of the earth as at this day; a warning to all people against disobedience to the manifested will of God, who is love. They who are obedient to Him dwell in love, and it breathes "Glory to God in the

highest, and on earth peace, good will toward men." It is the prayer of my spirit to live in this state to the end of my days on earth, that my soul may through mercy be received hereafter in Heaven.

## CHAPTER XIII.

### 1875 TO 1878.

Retrospect at the Opening of the Year—Return of Minute, after visiting the Families of Friends and Friendly People in the Monthly Meetings of Westbury and Jericho—Gratitude for the Continued Evidences of Divine Favor in the Evening of Life—Attends Baltimore Yearly Meeting—Her Closing Record after entering her Ninetieth Year.

1ST mo. 3d, 1875.—Another year has passed away, showing the rapid flight of time. How is it with thee, oh my soul, hast thou been preserved in a state of acceptance with thy Heavenly Father? In the retrospect, the language arises, 'Let her alone,' 'she has done what she could.' Although I feel my own great weakness and human frailty, my heart overflows with gratitude and thanksgiving to Him who is omnipotent and omnipresent, in that He has graciously condescended to speak peace to my soul when I felt my incapacity to restrain my thoughts from wandering from that constant

meditation on His wonderful attributes of power, wisdom and love, which I have long felt are due to Him. In His infinite mercy I have heard the language, "I have seen the sincerity of thy heart, therefore thou art accepted of Me." Then I could close my eyes in sleep, feeling safe in His wisdom and power. Blessed, forever blessed, be His name! saith my spirit.

At our late Monthly Meeting I returned the Minute it gave me a few months before, setting me at liberty to visit the families of Friends and friendly people, in the Monthly Meetings of Westbury and Jericho, with the information that the service had been performed to the peace of my own mind: and I may here add, through the kindness and attention of my friends, and over and above all the goodness of my Heavenly Father, in giving me strength of body and mind to perform all that I believed He required of me. Therefore my heart bows in humble reverence before Him, in praise and thanksgiving for His mercy to all who rely upon Him, and dedicate themselves, body, soul, and spirit to do His will, as He reveals it in the se-

cret of the soul. "O!" saith my spirit, "that all would yield up their own wills, and say in sincerity, 'Thy will, Oh God! be done.'"

I had thought before this duty was felt in my mind, that my labor of going from house to house in this way, and also in visiting meetings was accomplished, but He who sees the heart knows best what is best for us. Although all my labors, for aught I know, may not have been of any use or benefit to any but myself, the reward to my own soul is enough. Blessed, forever blessed, be His name, who puts forth His little ones; His reward is sure and abundant my soul knoweth right well. Now in the evening of life I am peaceful and quiet in a comfortable home, patiently waiting for the solemn close. Human language cannot portray my sense of the fullness of the goodness and loving-kindness of Jehovah, who abundantly provides for all He has created.

7th mo. 1st, 1877.—Once more I take the pen to commemorate the unbounded goodness, wisdom, power, and loving-kindness of our Heavenly Father to His little unworthy servant, as I feel myself to be, often saying in

heart, "Without Thee I am poor, but with Thee rich; take what Thou wilt away." Frequently when alone as to the outward, I feel that if He is with me, it is enough. Praises and thanksgiving oft rise in my soul, that now in the evening of mortal life, He in wisdom and mercy permits me to remain at home in a quiet, peaceful state of mind, rejoicing that my day's work, as to traveling to and fro in the earth, was done in the daytime, when strength of body and mind were sufficient, through and by His aid and assistance to enable me to perform the service I fully believed He required of me. Now, as heretofore, I feel watchfulness, prayer, and obedience are necessary to preserve me from sitting down at ease, and thus taking my "flight on the Sabbath day."

Oft the language arises in my mind, "Mingle with thy friends, endeavoring by example and precept to promote love, harmony, and good will amongst thy fellow creatures;" and although I feel some of the bodily infirmities of old age, being now in my 89th year, I am able through the unbounded mercy of our Heavenly Father to attend all our religious

meetings as they come in course, from our Yearly Meetings down to our mid-week meetings and meetings for discipline: and sometimes, though seldom, I feel required to utter a few words in them, which is a great favor, for there is much enjoyment in sitting down with my friends in solemn silence and in unity of spirit, waiting upon the Lord, realizing that we are one another's helpers in Him, for in unity there is strength, and our love for each other is increased by thus mingling together.

When I behold vacant seats my spirit is grieved, and my prayers are put up to Omnipotent Power that if consistent with His will and wisdom, He will give parents more sensibly to feel that it is their duty to their children to take them to our religious meetings twice in the week, for surely the command still is, "Train up a child in the way he should go: and when he is old, he will not depart from it." My petitions are oft put up to our Heavenly Father, that He will raise up faithful and devoted laborers, and send them into His vineyard, under His influence and qualification, to tell unto others what He, in His love and mer-

cy, has done for their souls; for He works by instruments, as well as by His Spirit in the soul —but all centres in "Thy will be done."

11th mo. 10th, 1877.—Once more I desire to bear my testimony to the goodness, loving-kindness, and mercy of our omnipotent Creator, in whom, as the apostle testified, "we live and move and have our being," and who has given us every faculty of body and mind, and above all a portion of His own Spirit to teach us His will and what He would have us to do, and what to refrain from. He has showered His favors and blessings upon us, therefore we are in duty bound to make a full surrender of our wills to Him, so that in full sincerity we can say, "Thy will, oh! God, be done." As we are obedient to do all He requires of us, great, unspeakably great, is our reward in the possession of that sweet peace the world can neither give nor take away. This my soul knoweth right well, oft saying in my heart, "I have no joy nor rejoicing but in feeling accepted of Him who sees the heart."

In this quietude of spirit (although I feel unworthy of the favor) I have been permitted

of late to remain at and about my home, thinking I had no more traveling to perform. Unexpectedly, I felt it a duty required by my Father in Heaven, to attend the late Yearly Meeting of Baltimore. The reasonings of the creaturely will rising up in my mind, in bowedness of spirit before the Most High, I put up the petition, "What wilt Thou have me to do?" The responsive language was, "Go, and I will be with thee and strengthen thee, both in body and mind;" and now I can bear the testimony, that He did wonderfully fulfill the promise. Praises and thanksgiving flow in my soul to Him! for it is due to Him for His many favors." I feel myself to be the least and most unworthy of all the flock or company of the Church militant on earth, but I desire above all things so to live before Him here as to be one of the Church triumphant in Heaven, where time to us shall be no longer.

The Yearly Meeting in Baltimore was a favored season. A large number of ministers from other Yearly Meetings attended, who, with myself, were recipients of the kind attention of friends there, and it was comforting and

encouraging to see and feel love and harmony prevail; and although some who were pillars in the Lord's house have been taken away, yet the feeling was, that others are under the preparing hand, who, if obedient, will be raised up to fill the void now felt.

5th mo. 18th, 1878.—On the 10th of last month I entered my 90th year, and I feel it to be a long life, and the query arises, How far have I in these 89 years, lived so as to answer the great purpose of my being? feeling that the whole human family are created by Him, who is all power, all wisdom, all love and mercy, to glorify Him here on earth, by living righteous, holy lives, and then through His mercy and loving-kindness the soul immortal is to be glorified with Him in Heaven throughout eternity. He alone can answer this query; He alone is my Judge. To Him I resign my all—my body, soul, and spirit. "Thy will be done," is oft the language of my soul, for in His will I am safe. In the world to come, I do not ask of Him to sit on His right hand or His left, but if through His mercy, I am permitted to enter through the pearl gates into His presence, to

behold Him on the throne of His majesty, and unite with redeemed spirits, in praises and hallelujahs to Him, it is enough. Although he place me in the lowest mansion, blessed be His name forever and ever! saith my spirit.

[The death of our dear friend occurred so soon after her last record in her journal that we believe survivors will be interested in some of the details of her close.

About three weeks previous to her death she attended Quarterly Meeting held at Westbury, L. I. (7th mo., 25th), and with her accustomed cordiality and cheerfulness entertained Friends at her own home.

The week following she was at meeting on fourth day morning, and appeared to be in usual health. Toward evening, however, she remarked that she did not feel quite well, and retired early to her room. Medical advice was called, but failed to afford permanent relief. She was not able to sit up or converse much, but manifested throughout her sickness the patient endurance and calm trust which

were such marked characteristics when she was in health.

A few days before her death, a friend who was visiting her inquired how she felt. "I am comfortable," she replied, "but very weak. I have no anxiety about anything; my nurses are my friends; they have good judgment, and will do all that is necessary. I feel that I am in the hands of my Heavenly Father; His arms are round about me and underneath, and I can truly say, 'Not my will, but Thine, O Father, be done.'"

On being asked if she had any messages for her friends, she said: "None except my desire that they love one another and do right. My love flows to all."

She retained her consciousness until near the end, when she settled into a deep and quiet sleep. Her purified spirit was thus liberated from its mortal tenement, leaving the conviction with survivors that her work was "finished," and that she was received into one of the "mansions prepared" for the righteous.]

"WESTBURY, 11, 21, '58.

"RESPECTED FRIEND,

"I observe in thy letter a request that I should reply soon after its reception. Were it not for a disposition to procrastinate, I should be much gratified to hold a correspondence with thee; however, I will try to write when I have anything that seems worth saying, for the reception of a letter is next to seeing a friend.

"Thy letter was interesting and acceptable. I think thy friend judged correctly of the author thou wast reading, whom he thought skeptical on the subject of religion or Christianity.

"Some years ago I read Guizot on the progress of civilization in France, from the fall of the Roman Empire to the French Revolution. I was much pleased with the sentiment, that Christianity had promoted civilization much more than all other causes he had enumerated; and I think he defined civilization to be the development of the mental or intellectual faculties. This, of course, would change the manners and habits of savage life to the refined manners

of the Christian. And I see too that F. Guizot (perhaps the same writer) says that in the time of Charlemagne, the intellectual state of Ireland and England was superior to that of the continent; letters and schools prospered there more than anywhere else.

"The principal reason that he assigns for this, is that Christianity was not interrupted by invasion, etc., etc. If these sentiments are correct—and who but the skeptic will deny it?—can we wonder that Jesus Christ was sent into the world 'to bear witness unto the Truth?' to promulgate those principles and doctrines, which if mankind would live in and practice, would not only redeem the soul and prepare it for a glorious eternity, but would also expand the intellectual faculties, refine the manners, and bring all matters in civil life into perfect order. The human family would then enjoy the greatest amount of happiness possible to be enjoyed in this world. These being undeniable truths, is it cause of wonder that the apostles and devoted Christians in various ages have been willing to suffer martyrdom for their adherence and testimony to the principles of

the Christian religion? Or is it strange that men and women now are made willing to be accounted 'fools for Christ's sake,' in bearing testimony to the same eternal principles—their hearts being filled with love to God and love to man?

"Looking as we may to those nations who profess, and in some measure live in accordance with the principles of the Christian religion, we see the advancement they have made in the arts and sciences and in a comfortable mode of living; far beyond those who have not the Scriptures or the knowledge of the advent of Christ and the doctrines He taught. And my belief is, if this pure and holy religion declines and wanes away, these nations will relapse into a state of barbarism, and the inhabitants even of this great confederacy will be scattered in predatory bands. The fulfilling of the first two and greatest commandments would harmonize and cement together the numerous and rapidly increasing members of this vast republic, and our future history would prove the truth of the saying, 'United we stand.'

"It is therefore with sorrow that I hear so

much of sectional prejudice growing strong in our midst, and also so much of what may be termed political slander of political parties against each other, and also against men filling the highest offices in the government; for instance, our president and the governor of our state. It is enough to deter good men from accepting these offices. I may not approve of all their acts, but the true Christian spirit would lead me to believe that they are endeavoring to do the best they can under all the circumstances that surround them; and the office they fill ought to be respected by a law-loving and law-abiding people.

"'Thou shalt not speak evil of the ruler of thy people,' was the Christian exhortation in an early age of Christianity, and it is as binding upon us now, as it was upon those to whom it was spoken. Submission to the 'powers that be' was also taught by Christian teachers. Submit actively when we can, and when for conscience' sake we cannot, patiently to suffer the penalty is a Christian duty. In this way the laws of the land ought to be respected. You who address young men have an opportunity of

instilling in their minds the great principle of the stability and durability of a Christian republic.

"I agree with thee in thinking Hugh Miller quite too speculative; some parts of his book I was much gratified with, but it was picking gems out of rubbish, which may be said of many books in this day.

"Very respectfully thy friend,

"RACHEL HICKS."

"WESTBURY, 12th mo., 7th, 1858.

"DEAR FRIEND:

"By a letter received from our mutual friend, I am informed that the subject which now weighs heavily on the mind of thy friend Rachel Hicks, has been laid before thee, and that thou knowest that I am required to be resigned to the most humiliating and arduous of all religious concerns; and if friends permit, may enter upon it.

"As some of my former companions have passed from works to reward, and others fail from infirmity of the body, I have looked around for an armor-bearer, so desirable and indispensable; one who is united with me in

feeling and sentiment, and concerned to bear the various testimonies of our society.

" When my long tried and faithful friend who is to accompany me in the early part of the journey leaves me—which she feels that she must do in a short time—I have looked to thee, my younger and beloved friend, to go with me. I remember how serviceable and animating were thy words of counsel and encouragement at a late Yearly Meeting, when my mind was sinking under depression amounting almost to despair, because it seemed to me that standard-bearers were fainting, and that those whose feet were firmly fixed on the immutable foundation were few. An unprofitable discouragement was given way to on my part, but thou wast qualified to apply the necessary remedy. I know that we ought not to rely too much on outward instruments, and yet in tender mercy and loving-kindness the Head of the Church anoints these as helpers; to encourage, counsel, caution and reprove when necessary, and the servant who is really humble will receive any of these as a kindness. I shall therefore desire thee to watch over me, and deal

honestly with me, for ministers are oft weak, and ever liable to fall away if off their guard.

"I need not tell thee of the exercises and conflicts with the flesh—which is weak—ere a resignation full and entire was obtained, in the prospect of a labor so long and arduous in the present state of our Society; when one seems to be of Paul, others of Apollos and Cephas or of Christ. But if I am favored to walk in the path pointed out for me, I cannot join any of these. The eye of the mind must be continually turned to the Divine Master, and whatsoever He bids, that must I do. Then the reward will be peace, though man may rise up in judgment and condemn. Peace of mind is all we can look for in this day, and it is enough, and worth all we can suffer in time. Yet the creature is ready to inquire, What will it all avail? for 'Who will believe our report or to whom will the arm of the Lord be revealed' by our preaching? If, as in former days, many were convinced, and drawn to unite in bearing the testimonies of Truth to the world, there would seem to be some encouragement to expose ourselves to the multitude that gather to 'hear

what the Spirit saith unto the Churches.' But since we now see nothing of this; but, on the contrary, a scattering from the foundation of the true Church, of which Christ is the Head, we must labor for the saving of our own souls.

"Therefore wilt thou join me for as long a time as is felt right to thee?

"Thy affectionate

"RACHEL HICKS."

"NEW YORK, 1st mo., 23d, 1859.

"MY DEAR FRIENDS:

"Long have I been remiss in writing to you, for oft has my mind been with you (especially since the visit we made you) in sympathy, and desires for your preservation and encouragement in the right way — the strait and narrow way which leads to life eternal. In this way I believe you desire to walk, so that in the end you may receive the crown of peace.

"But many discouragements arise before you as regards outward helps, and the condition of our poor society—peeled and stripped as we are of outward standard-bearers. One after an-

other of these faithful devoted servants passes away from works to rewards, and surely some of you, who love the Truth above all things, and who I fear from diffidence have heretofore withheld more than you ought, must come up to the work of the Lord against the mighty torrent that is rolling and tossing against His holy cause of righteousness in the earth.

" Oh! my dear sisters, oft has a prayer risen from my heart to Him who alone can save, that you may arise from too much discouragement, and come to the Divine Master with the wise resolution, 'Let others do as they may, as for me and my house, we will serve the Lord.' I believe that your husbands are united with you in spirit, and that the language in your little band often is, 'Come brother, come sister, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, and great will be our peace.' Whatever He bids you do, that do, that your own souls may be saved. This seems to be all that is worth living for in this day of great declension in our once highly

favored society. I feel this deeply, notwithstanding so much of my time is passed in going to and fro in the earth, and spending my strength in inviting others to come to the 'one thing needful,' that of waiting at the Master's feet to know His will, and then to do it faithfully. * * 'Follow thou me,' is the language of our Divine Master now in the secret of the soul, as it was outwardly to the disciples formerly; and in mercy we have at times the assurance that all will be well with the immortal soul, if obedience keeps pace with knowledge, and that is enough.

"How encouraging to a life of dedication was the deathbed and closing scene of our mutually dear friend Caroline Willets. When I had in prospect a family visit to friends in the city of Philadelphia, she entered into deep sympathy and feeling with me, and felt bound in spirit as a religious duty to go with me. Although I told her I feared for her health —which had not been as good the last year as formerly—she several times said, 'I will stay with thee about two weeks; that is as long as I feel it will be best.' Dear creature! she

went and staid her two weeks, and at the expiration of that time, her lifeless remains were brought to her home—may I not say amidst a host of mourners?—for it seemed as if both cities were clad in mourning.

"What greater outward evidence of the all-sufficiency of the principles we profess can we have, than to behold one like her, when prostrated upon the bed of sickness and death, peaceful and calm, filled with love to all, patient and resigned, with no anxiety and no fear of death? 'I have nothing to do,' she once said to me (and this was when we were somewhat encouraged); 'my day's work has been done in the daytime, but giving up my husband is like separating joint from joint.' This remark was evidence to my mind that she was sensible that the final separation was near at hand.

"* * * We went to Philadelphia on the 21st of 12th mo., and the following three days we attended the three Monthly Meetings in that city, and visited seventeen families. Through all she was as cheerful as usual, and enjoyed the company of her friends.

We did not discover any change in her until the last evening, at the close of the last visit but one, which we had to make. I proposed her going directly to our lodgings, which she did. At ten o'clock I found her with a high fever, and much prostrated. Her anxious husband hoped she would rest well, and be able to return home with him the next morning; but instead of this, she failed steadily until the 4th of 1st month, when in the midst of her friends she passed away. A large circle gathered around her bed as they saw the end approaching, and we sat in solemn silence, as without a sigh, a groan, or the movement of a muscle of her face, she ceased to breathe. Still in silence profound we sat, until prayer for resigned hearts, and praise for the release of the redeemed spirit was vocally uttered.

"The next day we came with the remains to New York, and on the 7th inst. her funeral took place, when a large and solemn meeting was held at Hester Street meeting-house. I was not able to attend—not being well; but I heard a number say that living testimonies were borne by David H. Barnes, Mary L. Caley, John

Hunt, Richard Cromwell, and lastly supplication by John D. Wright.

"She had long been devoted to her Divine Master in doing what she believed He required of her, and she died in the field of labor.

"Our home in Philadelphia was at the house of our kind-hearted friend Samuel Caley. He, his wife Mary L. Caley, and their three daughters entertained us, and nursed the dear sick one with all the tenderness that one of themselves would have received had they been ill. One morning dear Caroline said to me, when they were doing all they could for her, 'They seem like ministering angels round my bed.' Thus you see, that as she had dearly loved her friends in her life—she died in their midst.

"Oh! is it not a boon thus to die the death of the righteous? Let us, dear friends, one and all, gird up the loins of our minds in watchfulness and prayer, and do all that our Father in Heaven requires.

"I expect to return to the arduous work I believe my Good Master has appointed, but oh! how I shall miss my long-tried and faith-

ful armor-bearer! But my time will soon come. I have only to wait a little longer, when it will be said: 'She, too, is gone.'

"From the love which I know you felt for her, I thought some account of her close would be acceptable.

"Please write to your affectionate

"RACHEL HICKS."

"4th mo., 17th, 1859.

"DEAR FRIENDS:

"Often, very often, since we parted, have I visited you in spirit, with a desire to give you a written testimonial of my grateful and affectionate remembrance of your kind attentions to one of the least of the household of faith, when travailing under a heavy weight of exercise.

"Although I sensibly felt before leaving my home that there were in those three Monthly Meetings a hidden travailing seed, owned and preserved by the Head of the Church, yet I had doubts about any being prepared to open their hearts and homes to receive one who felt herself so unworthy—a necessary dispensation for me to pass through.

"I felt, also, that there were 'giants in the

land;' but, having faith in the Divine promise, 'I will be with thee,' the fear of these was taken away. And when I saw the openness of many to prepare for moving in a concern so arduous, I was humbled, and a tear of gratitude started to the eye. There is a 'feeling that has no fellow,' nor is there language to express to another what is felt; therefore, I cannot convey to thee, dear ——, a full sense of the encouragement and strength which I experienced by thy uniting in the concern, as I believe in the fellowship of the Gospel.

"And while I dare not give flattering titles unto man—for in so doing my Master would take away my peace—I may say in truth that I think —— a right good elder. Now, in my quiet retirement, I look back with satisfaction that I felt it right to take his advice in attending the three Monthly Meetings, and reporting the service accomplished. Although a little trying to the creature, I think it was finishing up the work in the order of Truth; and the language often arises, 'Peace be to thee and to thy helpers.' My aspiration is that the peace which the world can neither give nor take

away may rest upon you. There are seasons when we sensibly realize that the humble servant 'has meat to eat that the world knows not of,' a fellowship with the Father, with the Son, and one with another which satisfies the immortal soul. Blessed be His name, saith my spirit, for His goodness and loving-kindness to the workmanship of His hands!

"I have said that I oft felt a desire to write to you, but it is not a light matter to put the pen to paper and allow the thoughts to guide it, especially as regards our poor Society, broken up into parties as it is.

* * * * * * *

"'Except the Lord build the house, they labor in vain who build it.' Our faith, trust and confidence must be in Him, and in simple obedience to His commands. Then, our works and the spirit with which we will be clothed, will tend to 'establish us in that holy faith which works by love to the purifying of the heart,' leading into perfect order and out of all extremes.

"When I visit you mentally, I behold, dear ——, not so anxious about what others are do-

ing as careful to perform her own duties. And —— cheerfully looking on the best side, and pointing out bright spots to encourage the mourners in Zion, and the heavy hearted in Jerusalem. But, notwithstanding this, does he not have his seasons of depression, when he desires to 'hide himself in the clefts of the rock and the secret places of the stairs?' If he have, it is no more than the righteous in all ages have had to feel, and I believe it is in the ordering of Infinite Wisdom for our good.

"Continual sunshine and gentle zephyrs in the outward world would not produce a healthy atmosphere for animal or vegetable life. It is just so in a spiritual sense. Continual abounding in heavenly enjoyment would tend to make us relax our efforts to abide in our only safe state—that of watchfulness and prayer, under a humiliating sense of our own insufficiency for any good word or work.

"As a sense of danger induces us to seek a shelter from storms and tempests outwardly, so conflicts with human nature and a seeming desertion of Divine aid draw us more intently to ask Him who has promised, 'Seek and ye

shall find; knock and it shall be opened unto you.' Thus He redeems and purifies the soul, for it remains to be a truth: 'As gold is tried in the fire,' so are they who are accepted of God in the furnace of affliction. Therefore we have more cause to rejoice than to repine when we are left to feel our own weakness.

* * * * * * *

"Your affectionate friend,

"RACHEL HICKS."

"WESTBURY, 4th mo., 26th, 1862.

"DEAR FRIEND:

"Thy letter was to my feelings as 'deep calling unto deep.' It is a strength and a consolation to receive evidence of unity in exercise and concern for the welfare of our Zion.

"The query often arises, Why do we feel this strong desire for the preservation of our Society? The reply is, As we dwell in Him who is Love, our hearts are filled with that love which extends not only to the present but to all future generations. We do know that God is unchangeable, and that the means of salvation are the same that they ever were, and that

they will remain to be the seed of the Kingdom of Heaven for all mankind for all time to come. Therefore we desire, next to the eternal happiness of our own souls, that we as a united people may transmit to generations yet to come our testimony to the all-sufficiency of the gift of the Holy Spirit to work in us, to will and to do, every good word and work, as we are obedient to its teachings.

"Oh! then, how we are bowed down in spirit, mourning on our way because there seems not strength and holy zeal enough in the Society in the present day to put down that kind of ministry which tends to lay waste this great testimony; and also a belief that the grace of God alone can qualify for the work of the ministry, and every efficient labor for that reformation so much desired. Repeatedly do we have to hear that 'the cultivation of the mental powers is sufficient qualification, and that we ought to speak to interest the young, that there is no need for all the conflict and concern, which some say is necessary to prepare for the right exercise of the ministry—if something rises in the mind rise and

say it, etc., etc.' The language of my spirit is, 'Oh! my soul, come not thou into their secret; unto their assembly, mine honor be not thou united.' With thee I can say, 'May the sons of Levi be refined, for there is need.' A day of retribution has come upon the nation, I most surely believe; for the sins of the people are many and great. May they learn righteousness when the judgments of the Most High are in the earth! Of a truth, we cannot see the end of this awful conflict, any further than that suffering and mourning will be our portion. Many mothers, wives, etc., go mourning for their sons and relatives 'because they are not;' and the Society of Friends will not escape, for great is our responsibility. We have known the Truth, we (or most of us) have known it, but many have not kept to the simplicity of it; but desiring to imitate those around us, we have gone out after their vain fashions and doings, and now their doctrines are being imbibed. We must teach, but we need not take such high ground as that of being sent by the Head of the Church; hence this busy, active spirit—I see and feel so much

of it, that it makes hard work to move in any apprehended duty, fearing that I too may be mistaken.

"My mind is and has been much with the wrestling seed amongst you; but I think now my good Master will excuse me from attending your Yearly Meeting. My faith is, that the rightly concerned will be supported; a remnant will stand firm on the 'Rock of Ages,' against which storms and tempests will beat in vain, as they look to Him who is able to work miracles now as formerly for those who keep the faith. We have reason to believe that there are some among you and us who are under the preparing hand for usefulness in the Church, if they are not turned aside from the strait and narrow way by unauthorized counselors, who seem to think they have found an easier way than by the Cross of Christ.

"I rejoice that thy brother is dedicating himself, his time, his talents and acquirements to the service of his Divine Master; as he keeps low and humble, his influence for good will be very great. I hope he will not turn from any

required duty because of those whose efforts tend to lay waste.

"I feel for and with thee in thy various weighty exercises, for thy own sake and for the well-being of those who are perhaps leaning upon thee. That thou, and all concerned, may be directed by that wisdom which is from above and is profitable to direct in all things is my fervent desire.

Much credit is due to you for your deliberation. But who is to take thy place as clerk? I cannot see. I, too, begin to look for a release myself. I am resigned to my friends, but have not felt easy to ask to be excused from the service. I believe no other consideration has bound thee and me to the work but a love for the Truth, and a strong desire for the maintenance of our testimonies and discipline which we believe originated in the wisdom of our Father in Heaven.

"I should dearly love to see thee, and converse with thee on various subjects. Perhaps the Master will send thee to our Yearly Meeting, we are so stripped of faithful standard-bearers. But I trust we are already in some measure driven to the feet of our

Lord and Master, who alone can supply the void made in the removal by death of so many; none missed so much in every way as dear —— ——; but the end draweth nigh, and if we can say 'I have finished the work which thou gavest me to do,' then through mercy we shall be permitted to enter into eternal rest.

"Affectionately,

"RACHEL HICKS."

"WESTBURY, 6th mo., 28th, 1863.

"DEAR FRIENDS:

"I was comforted in receiving your letter, as I was in meeting and becoming acquainted with you in New York, also your brother and sister. When mingling together there, I had often to reflect upon and feel the excellency and enjoyment there is realized in this heavenly relationship—brethren in Christ—He being our Master.

"When you first arrived, strangers and unexpected, I said in my heart—'What kind of Friends are these?' Are they tinctured with libertinism, or are they of the right cast?' Very soon my doubts were removed, and were

succeeded by a unity of spirit and gospel fellowship that the world knows not of. This is a remarkable feature in the experience and character of Friends. Those whose greatest concern is to abide in Christ, the true and living Vine, and are nourished by the same divine life, meet and greet each other in the 'unity of the spirit' and 'the bond of peace.' This was my first impression in taking you by the hand; but on a second thought, the forementioned queries arose; but my doubts soon being removed I look upon it as a remarkable evidence that there is 'a feeling that has no fellow.' In this I did wish, when you were about leaving, that we could sit in silence a short time together; as dear Margaret Brown once said, 'It sweetens the parting,' but no way opened for it. I had an idea that some, if not all of you, felt as I did, but a diffidence in us all kept us from making an effort for it. In former times such opportunities were frequent, and were seasons of instruction, comfort and encouragement. I fear now, too many amongst us are not as willing at times to cease from social converse, as would tend to our spiritual strength.

"Of latter years the state of our Society has looked discouraging, as to its continuation. Many of its burden-bearers have been removed from works to rewards, and where are there any devoted enough to fill their places? In my last two visits to your Yearly Meeting, I felt encouraged in the belief that there was an increase of ballast in the ship that has been tossed on the waves of human wisdom and contrivance; and if there is an abiding under the weight of exercise that tends to draw our attention and our hope only to Omnipotence, who alone can say 'Peace, be still,' those things which now cause unsettlement will ere long pass away, and Truth will reign triumphant over all.

"I travail in spirit, dear friends, for your encouragement to do your own work, now in the daytime; whatever your Divine Master bids you do, that do, and nothing more. If I am not mistaken, you will be called to labor more extensively in the Lord's vineyard than heretofore. If so, do not withhold full and entire obedience; for when He puts forth His own, He goes before and makes a way, and is a present helper in the

needful time. You may have to encourage others, whose hands are ready to hang down. Several friends told me after your last Yearly Meeting that they were entirely discouraged; dear —— —— was one; if you see her please give her my love, and tell her she must do her own work to save her own soul, let others do as they may. I believe the language of the Spirit to her and to us all is, 'What is that to thee? Follow thou me.'

"You are all much younger than she who now addresses you, and may have much to do in saving the 'Ark' of the testimony from the hands of the 'Philistines;' or in other words, to maintain our testimonies, especially that to the sufficiency of the Divine Spirit in man to lead into all Truth. There are those who, although they have heard with the outward ear, seem not to know that there is a Holy Spirit in man, and who would lead others also to believe that reason is a sufficient guide to reformation. These have caused much exercise of mind to many who see no other way to the kingdom of Heaven than by the daily cross; or, to reform the errors of mankind than to wait for qualifica-

tion and command from Him who 'will not give His glory to another nor His praise to graven images.'

"In our own Yearly Meeting, it is wonderful to see how gradually those who were once full of words have passed out of sight. Several meetings have gone down, and others are very small, but a few are holding out in faithfulness, and my prayer oft is to the Father to send forth other laborers, but whether 'the fields are white already to harvest,' I cannot tell. It may be, that a day of trouble may bring us to the Master's feet.

"I am glad that your little band feel satisfied with your visit to New York. Sometimes in looking back, I feel that there was not all the attention paid to you that there should have been; if so, I think it was not for want of love and good will. Perhaps the next time you will come to Long Island to visit Friends here. I live in an old mansion in which many good Friends have been entertained. To receive you all would afford great satisfaction to your sincere and attached friend,

"RACHEL HICKS."

"WESTBURY, 4th mo., 29th, 1864.

"MY DEAR FRIEND:

"I look forward to our Yearly Meeting, and I have no doubt that thou dost to yours with a weight of exercise not easily described. Many of the burden-bearers have passed away, and their places seem vacant; yet there must be some living members of the Church militant still left, or growing up among us, although not seen by the outward eye, for in many of our meetings the divine life is felt to hover over us and cover us as a mantle.

"We thought our Quarterly Meeting last week was a favored season; more so than we would have expected from the low state of our poor Society. We had no strangers with us, but evidence was given that a living gospel ministry is still vouchsafed to us. My faith is strong that if we were all in humility sitting at the feet of our Divine Master, and looking to Him for help, He would deliver us from the unsound and lifeless preaching that is now doing so much harm amongst us; in some instances, driving the young to a hireling and mercenary priesthood.

"Like thee, I have been from home but little for the past two years. What the coming summer and autumn may bring forth I do not know, but if called to labor I think it will be in our own Yearly Meeting. Many of the meetings composing it are very small; according to present prospect, some of them will ere long go entirely down. What a cause of regret that this Society should, like the primitive church, after two centuries, fall away to a small remnant, which may for a season be permitted to hide itself in the wilderness of this world, and then again, through suffering outwardly, as well as inwardly, come out and stand before the world, bearing the same important testimonies this people so nobly bore in the beginning.

"I might say much on this subject, but must now leave it. Thy affectionate

"RACHEL HICKS."

"WESTBURY, 12th mo., 26th, 1864.

"MY DEAR FRIEND:

"Absence from home for several weeks since I saw thee, and an abiding sense of my incapacity to portray my views of the subject on

which thou requested me to write, is the apology for this long seeming neglect. I hope thou wilt excuse me and any error I may make in this attempt.

"I find there are some who speak of man as a twofold being,—body and soul—the reasoning powers belonging to the body. I would not enter into controversy with these, as I do not consider it of importance which view we take, if in all things we devote ourselves to do the will of our Creator, as manifested in the secret of our own souls.

"The apostle, in addressing the Thessalonians, says: 'I pray God your whole *spirit* and *soul* and *body* be preserved blameless,' etc., etc. I cannot but unite in this threefold view of this wonderful creature—man. 'How passing wonder He who made him such!' An animal body made of the dust of the earth, supported for a season by that which springs out of the earth. For the benefit, comfort and convenience of these earthly bodies man is endowed with intellectual powers, which we call 'reason;' also, with an immortal soul, which is to live through a never-ending eternity. To

govern this threefold being, and to enable it to move in the sphere He designed, so as to answer the end of creation—which is to glorify the Creator in this world, and be glorified with Him in the world to come—He the beneficent, omniscient Being, by the overshadowing of His power and presence, brought forth a measure of His own spirit in the soul of man, which is His son, Christ within, the hope of glory, Christ the Saviour to all who believe and are obedient to His teachings.

"This Divine principle, by which the Society of Friends has from the beginning professed to be guided, is spoken of in Scripture by different names. It is called 'Light,' because it enlightens the understanding, the intellectual powers of the mind, giving man to see what is good and what is evil; what is right and what is wrong for him to do; and if he cling to the spirit of Truth, it leads into all truth, and preserves from all error. Thus, 'spirit, soul and body are preserved blameless.'

"Instead of indulging the propensities of human nature beyond the limits set by this Divine Monitor, the obedient soul takes up the cross

daily, so as in all things to say, 'Thy will be done, oh, God! and not mine.' These in their daily deportment show forth the Christian virtues, meekness, temperance, patience and brotherly kindness, breathing in spirit, 'Glory to God in the highest! and on earth peace, good will toward men;' and when the cry shall be, 'Behold, the bridegroom cometh; go ye out to meet him,' these are ready to enter into eternal rest and peace.

"Thus our beneficent Creator has given mankind the means of preservation from temptation to err, so that we be not tempted above what we are able to bear or resist. In His inscrutable wisdom He has constituted man a free agent, giving him the power of choice, whether he will do the will of his Creator, and thus secure happiness here and eternal happiness hereafter, or whether he will indulge his natural propensities in seeking unrestrained enjoyment in the pleasures of this lower world, bringing on himself the sad consequences of condemnation of conscience, and separation from the Divine harmony.

"The propensities of human nature thus be-

coming evil, sin produces its legitimate fruits —avarice, injustice, unmercifulness, oppression, war, and bloodshed. Even professed Christians are arrayed against each other in mortal combat, clothing a nation in mourning and woe. May it not be said of our once highly favored nation, 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee.'

"Some have been ready to say that it would have been better for man had he been so constituted that he could not sin and bring upon himself eternal separation from the Divine harmony, and be also the cause of so much suffering in the world. But would man be happy without freedom of choice? Nay, verily!

"My dear young friend, if this does not satisfy thee please write and tell me so, and ask any question thee feels inclined to. In genuine friendship, which I believe we mutually feel for each other, there is freedom.

"Thy affectionate friend,

"RACHEL HICKS."

"WESTBURY, 2d mo., 14th, 1865.

"MY DEAR FRIEND:

"Thy kind and interesting letter was duly received and read with much satisfaction; also with a little mortification at my mistake in supposing from thy youthful appearance that thou wast unmarried. Please excuse me, on the score of old age and the lack of the quick perceptions of youth. I will now view thee as the wife and the mother—dignified appellations—and stations of great and solemn responsibility. To 'train up a child in the way he should go' is an important duty. If the mother especially, be concerned in all things to do the will of her Heavenly Father, she will, by her example and precept, fully discharge all her various duties to her children; and even should some of them wander far and wide, the language concerning her will be, 'Let her alone;' 'she has done what she could.' I rejoiced to perceive that thou feelest the weight of the duties of a mother, because where we feel our own insufficiency, we may look to that source and fountain of strength that never fails and ask wisdom of Him who

'giveth to all men liberally and upbraideth not.'

"I noticed thy remarks on reading the Scriptures. I do not wonder that there are seasons when to us they are as a sealed book; there are many passages we do not understand; but is that strange, when we consider that they were written a very long time ago, in another language, and the learned tell us, that translators and copyists have changed many passages? But as the wise Robert Barclay says, 'None of these changes affect or weaken the great doctrines of the Christian religion.'

"Abundant testimony is recorded by holy men of old, to the existence of the one true and living God, who created all things, and that He reveals His will to man immediately by His own Spirit in the soul; and if we read the Scriptures with our minds turned to Him, He will, in His own time, open to us all that is necessary for us to know; and if many sentences are ambiguous, no doubt translators and copyists have made them so. This I think should be evidence to all professing Christians that they are not the 'Word of

God,' and that they are not our only rule of faith and practice, but a secondary means of help and instruction of great value.

"Although many have set them above what they were designed to be, there is a necessity for us in this day to guard against any influence that would set them below what they were designed to be, or to underestimate their intrinsic excellence and usefulness. Most especially the example and precepts of the Holy Jesus we are bound to appreciate and be thankful for. The philosopher and reasoner may write and labor to lay waste all these, yet my consolation is they will stand through all coming time, and the humble and devoted soul will read and feel that these sayings are true, and that they emanated from Him who is love, wisdom and power. What can we teach little children better than to love God above all, and to do unto others in all things as they would others should do unto them? The subject is inexhaustible —but I must conclude. In much love to thee and thy family,

"Thy friend,

"RACHEL HICKS."

"WESTBURY, 3d mo., 12th, 1865.

"MY DEAR FRIEND:

"I wish thou wast here that I might talk with thee and pour out my feelings to thee, because I believe thy sympathy would flow. The weight grows more and more heavy; at times it seems greater than I can bear, and my dear friends, to whom I used to pour out my burdens, have nearly all passed away. Why am I left to mourn my many losses, and to oppress the few that remain with more than their share.

"Please excuse me, dear friend, I write thus for relief. I do not always feel so weak, but human nature pleads, 'How can it be that one so old should be required to undertake a long and arduous journey?' Am I mistaken? If I am, I think our Monthly Meeting will feel it and take the load on themselves, when I lay the concern before them, which I dare not avoid, if when the time comes, I feel as I now do. As I have prayed to my Heavenly Father to provide helpers and armor-bearers, and as I apprehend that thou hast had some presentiment of this concern, I cannot but feel a

hope that my prayers have been heard and granted. I believe I shall have to ask for a Minute to attend the Yearly Meeting of Philadelphia and the meetings composing it. * * *

"I am sorry for thy husband. I think he has been very good to let thee go as much as he has; but most likely this is my last lengthy visit, and it may be when my mind attains a full resignation, the will may be taken for the deed. I know that our Father in Heaven is good, that His tender mercy is over all His works, and that it endureth forever. Neither is He a hard Master, requiring duties He does not give ability to perform, or sacrifices He does not abundantly reward. So, tell thy husband his reward is sure; and I have faith that if he gives up his wife for a season, she will be returned to him in safety.

"I remain thine,

"RACHEL HICKS."

"8th mo., 20th, 1865.

"DEAR FRIENDS:

"We are now at John Brownell's, not far from Penn's Grove Meeting-house, and remem-

bering your request that I should inform you once in a while of our whereabouts, etc., and having a little leisure this forenoon, I have taken the pen to tell you that after attending Fishing Creek Half Year's Meeting and those composing it, finding Friends so busy in hay and harvest and hands to help scarce, we concluded it best for us to go home and wait till they got through. So we took Stroudsburg Meeting on our way to New York, and visited ——— in her beautiful mountain home, where she seems to preside as a queen beloved and respected by all. We hear she has obtained a Minute to attend Baltimore Yearly Meeting, and as it is indorsed by the Quarterly Meeting, we suppose she intends also to visit some if not all the meetings composing it.

"But to return to our history. After remaining at home about four weeks attending our respective Quarterly Meetings, on the 5th inst. we left home again, and went to Wilmington—(about 150 miles). Next day we attended Wilmington and Stanton meetings, and since then have been at two meetings per day, except second and seventh days, when the friends who

laid them out said, 'The women must wash and bake.' So we try not to interfere unnecessarily with the lawful concerns of this life, although that which is to come is of so much more importance. If no occurrence prevents our attending Honesville this afternoon and Fallowfield and Doerun to-morrow, we shall have visited all the meetings in Concord and Western Quarters, and then expect to go into Caln Quarter. If we get through these in season we may attend Buck's Quarter.

"We hear that Ann A. Townsend and Phebe W. Foulke and David Foulke expect to attend Ohio Yearly Meeting, so we see the poor pilgrims are going to and fro in the earth. I hope the others do not feel as I often do when the query arises, 'Of what avail is all this labor in this day of declension?'

"As in yours, so in our own Yearly Meeting, many are small, or attended generally by very few; when in most, if not in all places, if all the members would go under religious concern, they would undoubtedly have good respectable meetings—as the great Head of the Church will ever be with those who

gather in His name. But as the old are passing away, and many who are left a little longer must soon follow; and as they tell us the young in many places with but few exceptions, do not feel interest enough to go, unless there is some remarkable revival, will not many meetings go down? But, dear friends, let us not be discouraged. Remember that the watchman on the walls who saw an enemy approaching, and gave the alarm, saved his own soul; then if this going to and fro giving the warning when required will save one soul, surely it is enough, and of more value than all the labor.

"Oh, then! whatever you find for you to do, do it in the might and strength which He who commands will give, whether the people will hear or forbear. Our Heavenly Father is good, and permits us to enjoy the wonders and beauties of this lower world as we pass up and down in it. Sometimes as I look on the green and fruitful fields and forests, I think I see the seeds of future calamity sown in this very prosperity. The minds of many seem so immersed in it, and the pleasing things which it gives them, the opportunity and means to

gratify themselves in, that afflictions and bereavements even sore and heavy, may be in mercy dispensed, and prove blessings in disguise, so that we may see and feel our dependence upon the bountiful Giver of every good and perfect gift.

"Of what avail would it be to plow and plant if He did not send the 'early and the latter rain,' and cause the sun to shine upon and fertilize the earth? This I fear is not enough considered by many who rely so much upon their own skill and wisdom. Dear friends, excuse me for thus pouring out my feelings to you, as it affords me some relief.

"Please let us hear from you, your dear father, Wm. and Rachel Haines, to whom my companions unite in love as well as to you all. With this I send that little thing you asked for.* I feel a little ashamed to hand it to any one. I think I am too old—but would much like to have yours to please my niece, as she boasts of her collection of good Friends. Once more adieu. From your affectionate,

"RACHEL HICKS."

* Her photograph.

"WESTBURY, 2d mo., 23d, 1866.

'MY DEAR FRIEND:

"Thy kind letter of 12th mo., last, and the photographs are now before me. Oh! how I love to look at them! I am glad that I do not feel—as some dear ones have felt—restrained from the satisfaction of looking at the countenance divine of those I love, even thus depicted on paper.

"There is nothing in this lower world, so full of beauties and wonders, the work of omnipotent power, that equals the human face for interest and instruction. In measure it portrays the state of the soul; and often have I been edified and strengthened by looking at a friend whose countenance expressed deep religious exercise. Hence the advantage and propriety of Friends of this class occupying those seats in our meetings which face the meeting. I well remember in my childhood how the solid deportment of these checked that activity that, even in religious meetings, children and some youth are prone to; and I have been deeply tried in most of the meetings of our Society to see the reluctance in elderly

and apparently concerned Friends to take those facing seats, and men and women drawing nearer together in the center of the house. I apprehend the fear of being thought forward and desirous of taking the 'chief seats in the synagogue' is the main reason of this backwardness; but some of us who take them from a sense of duty feel them to be the most humiliating of all, and we require to be kept humble.

"I rejoiced that dear H—— was able to join the committee of your Quarterly Meeting, to visit the small gatherings in various places; these evidences of living concern in the larger meetings, to look up the remote ones, in Gospel love, is very encouraging. I hope your Yearly Meeting will continue to stand on the foundation upon which it first grew up—the Divine power and spirit of the Father—for too many amongst us seem to have left the fundamental principles.

"I have desired to write to you, dear A. and H., that we may keep up this correspondence; it is so pleasant to hear of Friends in your neighborhood, many of whom, as well as yourselves, so kindly ministered to our wants, when

as pilgrims we went up and down amongst you. I hope you will have an abundant reward.

"One object of my writing now is to ask a favor of A. When I was with you —— related to me (as I understood him) the testimony of an Episcopal minister, concerning Elias Hicks. I have sometimes repeated it, but, fearing I may not remember it exactly, I desire to have it in writing from him. Wilt thou give my love to him, and ask him to favor me with a copy of it in his own handwriting; and I think my heart will overflow with gratitude and thankfulness for it. With much love to you both, to your father, and to W. and R. Haines,

"Thy sincere friend,

"RACHEL HICKS."

"WESTBURY, 6th mo., 27th, 1867.

"DEAR FRIEND:

"I feel that I can no longer delay making the attempt to express my feelings on thy late visit to New York, although human language is not adequate to portray my concern. I am tried and mortified, fearing no one found thee

until it was too late to give thee a cordial entertainment.

"I felt uneasy at leaving thee and thy dear daughter at the Meeting-house, not knowing where she and her father were going; but as I do not trust myself (now in old age) to go out alone, with very little exception, I had to leave her when my company came for me, and I could not afterward find where you were. Please write and tell me, and yet I dread to know, fearing you were not in the right place. It is not an easy matter now to get lodgings near the Meeting-house, Friends are scattered so far and wide in the two great cities of New York and Brooklyn. But, dear friends, when you are coming again, do write either to me or to Samuel Willets, 303 Pearl street, New York, that a home may be arranged for you when you arrive. I allude to thee, thy dear wife or daughter.

"When I have thought of thee lately, the language has arisen, 'Let thy light shine.' I do not believe thou dost hide it either 'under a bed' or 'under a bushel;' then, neither in a corner nor on a back seat in the Meeting-house,

nor in any way keeping out of the sight of thy friends. I do not wonder at thy diffidence. I have often felt that gladly would I go into the 'cleft of the rock or a secret place of the stairs' and hide myself, but I do not yet feel permitted to do so.

"Great discouragements are felt, but we must labor for the salvation of our own souls; we must, therefore, do and speak all that our Father in Heaven requires of us, whether the people will hear or forbear. It seems to me that thou and thy dear wife will have to come and labor again amongst us. There are yet a few who have 'not bowed the knee to Baal or kissed his image.' Come and encourage these little ones, and warn those who are 'hewing out cisterns that hold no water,' as you feel the Master commands and qualifies for His work.

"Your letter of 12th mo., '63, is now before me. The reading of it renews the feeling of unity and sympathy that bound us together; and also, with that dear brother and sister who accompanied you in your first visit to New York, which was so acceptable to us. Dear friend, I do not wonder at thy downcast feelings

at coming again, but do not be discouraged. Remember that help is with One who is mighty and able to save, and to qualify the little dependent ones who trust in Him. He will work miracles for these, making a way where there appears to be no path to walk in. In true and living faith take one step, and strength will be given for the next.

"But why do I write thus to a father in Israel, who is better qualified, I think, to instruct me than I am to counsel him? But, I remember the Lord's prophet formerly sat under a juniper-tree, and went into a cave, and there he patiently hid himself and waited until the call was, 'What doest thou here, Elijah? Go forth and stand upon the mount before the Lord;' and there he was told what to do, and he went and performed all that was commanded him.

"Oh! mayest thou, thy dear wife, and the poor little friend who now writes to thee, go and do likewise. Although our duties may be very small, if done in sincerity to our God, our reward will be sure. I feel that my day's work is nearly accomplished; not much more going to and fro on the earth will be required of me,

and my prayers are oft put up that well qualified laborers may be sent into the vineyard, to gather to the one Shepherd and one fold.

"I am weary of discussion about doctrines and opinions, and long to feel life to rise in dominion, uniting us together in love one to another, and to our Father in Heaven.

"In love to thee and thine, thy friend,

"RACHEL HICKS."

"WESTBURY, ———, 1868.

"RESPECTED FRIEND:

"I take the pen to say to thee, that thy letter which I received yesterday was as a brook by the way, cheering and comforting the thirsty and weary traveler.

I rejoice that your Monthly Meeting has sustained its dignity in maintaining two of our important testimonies—against an unauthorized ministry and war—in so patient and quiet a manner; thus allowing those who thought they could by their eloquence carry out their wishes, time and opportunity to try their strength. But your trust being

in a Higher power than man, you in a solemn manner bore your testimony to good order in the Truth, showing that Truth is strongest, and will prevail, if we abide under its teaching and influence.

"I have long thought that if you, the rightly exercised in your meeting, kept a patient reliance on Him who rules and overrules the children of men, He would, in His own time, make a way for your deliverance. But as thou remarkest, your 'trials are not yet over.' You must continue to put your trust in the same Almighty Power, and He will carry you through troubles that may come; and it seems to me, if you are all watchful, prayerful and obedient, that a living gospel ministry will be raised up in your meeting; but oh! the baptisms, the self-abasedness, that must be experienced to prepare the instrument for this work.

"I have sometimes in my sympathy for such, felt that were it possible I would willingly endure these for them; but we must each one endure our own conflicts, and work out our own soul's salvation, through and by the power our

Heavenly Father gives, and then to Him all the glory will be ascribed.

* * * * *

"In love to thy children and thyself,

"Thy friend,

"RACHEL HICKS."

"WESTBURY, 2d mo., 19th, 1868.

"DEAR FRIEND:

"I take my pen to inform thee that our Monthly Meeting has no library of Friends' books, nor has it received any from our Yearly Meeting's committee, except a few which I have asked for to give to individuals to keep as their own. I believe the object of this concern was, to use the interest of our Yearly Meeting fund in this way. Dear Caroline and myself when traveling, found so many young families without Friends' books that we felt a united concern to make the proposition to the Yearly Meeting. Therefore I hope the committee will be encouraged in the good work, and I rejoice we have one so capable and devoted. Although books are not needed here, I hope you will look up young housekeepers who may not feel

able to buy them, but would be glad to get them.

"I think the original Minute says 'Friends' books approved by the Society.' It is our duty to do all we can for our Society in secondary helps, but after all, nothing will save it but a deep indwelling of spirit and individual obedience to manifested duty, as made known by our Holy Head.

"I trust you are getting along comfortably in your meeting. I have long had faith to believe that as you looked to the Source of all good, you would realize deliverance.

"In much love, thy affectionate,

"RACHEL HICKS."

"WESTBURY, 7th mo., 2d, 1868.

"DEAR FRIEND:

"I have just finished a letter to P. W. C., giving her an account of the death of thy dear husband. How frequent are these dispensations! Which of us will go next we do not know. I think I can truly say, it is my constant concern to be ready. The world, with its beauties and attractions, is fading in my view,

and I have nothing to rejoice in but the glory of God's salvation.

"At times the language to my soul is, 'A mansion is prepared for thee in Heaven, if thou holdest out until the end, doing the will of thy Father there.' I trust this is thy experience also: then we will be willing to wait a little longer for an entrance into that city whose 'walls are salvation and whose gates are praise.' Often the desire of my heart is to have admittance just within the gates: it is all I dare to ask. The language of my spirit is, 'I am not worthy to sit on Thy right hand or on Thy left, but the lowest seat where I can behold Thy majesty and Thy glory is enough.'

"Now, thou art weaned from the world, but, dear friend, try and bear up; there still may be a work for thee to do. How thy services are needed! I have no idea that because we lose a near and dear friend, we cannot go to meeting, or that we cannot do anything more for our Society. Oh, no! if we do our duty to our Heavenly Father, He will sustain and carry us over the waves of affliction

which otherwise would overwhelm. It seems to me that thou canst say, 'Thou hast given, and Thou hast taken away, blessed be Thy name.' Here I leave thee in His arms.

"Farewell—in love I am thy friend,

"RACHEL HICKS."

"WESTBURY, 12th mo., 13th, 1868.

"DEAR FRIEND:

"* * * Cares are good for us: to raise the poor drooping mind from dwelling too much on the dear ones we have lost. I know it by experience, for my mind often wanders back to scenes passed away except in memory. I think the last anniversary of my dear son Abraham's death, was as vivid as any which preceded it, although I could say, fourteen years ago this day he passed to a glorious reward for his careful and devoted life. Oh! how I longed to pass away with him! but I see that we have to be willing to live, as well as willing to die; and if we are carefully engaged to do our Master's will in all things, ere long we shall join those who have gone a little before us.

* * * * *

"I believe that there are many round about us who wonder and inquire why it is our meetings are so small. I remember once when from home, a man who I thought was a Methodist minister, asked me why it was that our Society did not increase as the Methodists' did.

"I replied that I thought the great reason was that our religion required us to take up the daily cross and live a life of self-denial to our human propensities, which was hard to the creature to give up to, in a day of outward prosperity and ease, such as we are now tried with. But if a day of trouble and persecution should come, many would feel that they needed a Comforter within them; an omnipotent arm to lean upon, to carry them through and over the waves of affliction that beat upon them. To realize this, they would have to make a full surrender, and sincerely say, 'Not my will, but Thine, Oh! God, be done.' It was my feeling that then, our Society would undoubtedly increase. But the religion of many other sects seems to allow indulgences in the fashions and pleasures of this world. They can subscribe to creeds, rites and ceremonies in wor-

ship, etc., which please human nature, and so they increase. He made me no reply, and we parted.

* * * * *

"Thy affectionate,

"RACHEL HICKS.'

"WESTBURY, L. I., 11th mo., 25th, 1869.

"ESTEEMED FRIEND:

"When I opened thy letter of the 14th inst. I felt pleased to see thy name subscribed, as an evidence thou hast not forgotten me; but, when I read the subject thou asked me to write upon, I felt it was more than I was capable of. It is a subject that has prompted discussion and controversy ever since the fourth century among professed Christians, and it has never been finally settled. But, after all, each one must be left to his own judgment and feelings on the subject.

"Thou art aware that our religious Society —at least our branch of it—sometimes called 'Hicksites,' has never had a formal written creed to which we must subscribe, although it is necessary to unite on important points, that

harmony may be preserved. We do believe in the existence of the one, eternal, omnipotent, omnipresent God, and in His Son, whom He hath brought forth in every rational soul, by the overshadowing of His power and presence, which is the 'Christ within,' the Saviour, to every one who believeth and is obedient to His teachings.

"As to Jesus of Nazareth, I will comply with thy request to give my own views, which, as far as I know, are held by our Society, with very few exceptions.

"I believe the testimony He gave of Himself when He said to Pilate, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' We see that He faithfully bore testimony to the immutable principles of pure and undefiled religion, which are termed the Christian religion, because it was exemplified in the doctrines He taught, and the perfect example He set.

"This is the greatest and most important mission to the world ever performed by any personage that has appeared in it. There-

fore, in the wisdom, love and power of the Almighty Father, who sent Him for this great purpose, He endued Him with a degree of Divine wisdom and power which no other has a right to claim or aspire after, to teach spiritual truths and a spiritual worship; also, when smitten on one cheek to turn the other also, instead of contending; and, in connection with all this, the principles of a holy religion, which, if lived in, would reform the world of mankind. To teach these spiritual truths to a people who were looking in their expectations and desires for a king to restore the outward kingdom they had lost by their transgressions, required all the manifestations of power in the miracles He wrought in connection with the authority in which He spake to the people. Not only in that great Sermon on the Mount, but at all other seasons, he testified that He was the Messiah, sent of God to instruct the Jews in a higher and purer morality than they were prepared for when Moses gave them the law. This was adapted to their state and condition at that time; but it was His mission to teach them and all others, to

worship God in spirit and in truth, in which all the offerings of slain beasts were to be dispensed with, and also the labor the priests had to perform in burnt offerings, etc.

"Most surely all that the New Testament sets forth of the Holy Jesus, the Son and sent of God, required all the power and wisdom He showed forth while in that body miraculously brought into being. But it was the Divine power in Him that constituted the sonship. He ascribed all power and glory to the Father. He said, 'I do nothing of myself, but as my Father has taught me I speak these things, and He that sent me is with me. The Father hath not left me alone, for I do always those things that please Him.' Here was the unity He spake of when He said, 'I and the Father are one.' 'The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.' Again, He said, 'I am the door of the sheep.' 'I am the way, and the truth, and the life.' 'Before Abraham was I am.' Now the I and the Me He so often speaks of was the Divinity that was in Him.

"And now, dear friend, I leave Him according to His own testimony. I have a reverence for Jesus Christ, because of the Divinity, the power and wisdom that dwelt in Him; but oh! words cannot portray the solemn reverence that oft bows my soul before the one true and living God, the Creator of all things, in thankfulness that the whole human family are accepted of Him, if they individually, in sincerity of heart, endeavor to do always the things that please Him, as He reveals His will to them by His spirit in their souls. Then we shall appreciate, as an unspeakable favor, the coming, the ministry, the example of Jesus Christ, and the record of Him which is preserved, so that we can read and be instructed thereby.

"It is a great favor to be instructed in the way we should go, and to be taught in early life to keep the first and greatest commandment, 'Thou shalt love the Lord thy God with all thy might, mind and strength;' and the second, which is like unto it, to 'Love thy neighbor as thyself.' Jesus also taught, 'Love your enemies, bless them that curse

you, do good to them that hate you, and pray for them which despitefully use you, that ye may be the children of your Father which is in Heaven;' also, in all things to do unto others as we would they should do unto us. All of His precepts and commandments are binding upon us, as we call ourselves by His name; which name or title of Christian was given to believers because they were Christ-like. Again, He said, 'He that hath my commandments, he it is that loveth me.'

"I would like that those who say we Friends are infidels were queried with, 'Is it your constant care and concern to keep all the commandments of Christ, who said, "Swear not at all and Put thy sword into its sheath"?' Do their ministers remember the command to those He sent? 'Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost.' 'Freely ye have received, freely give.' If they do all these things, then may they rejoice in that testimony of the Holy Jesus at the close of

His Sermon on the Mount, 'Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.'

"I would that professing Christians everywhere might ponder on these sayings, and live in accordance therewith, for Jesus also said, 'And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.'

"Dear friend, I have in my feeble manner given thee my views of the mission of Jesus Christ. As far as I can judge, our members generally unite therein, though we may not always use the same terms when speaking of Him.

"Thy affectionate friend,

"RACHEL HICKS."

"WESTBURY, 6th mo., 19th, 1870.

"MY DEAR FRIEND:

"In reading thy late acceptable letter I felt a fear that thou wast giving way to undue discouragement because of the omission of some known duty to thy Heavenly Father. But then it occurred to me, how much better to feel thus, than to be dwelling upon what we suppose are our great and good works, which is a sad and sorrowful state to be in.

"In thy loneliness and sadness thou queriest, 'Am I alone in this?' Dear friend, very far from it—have not the righteous in all ages had their deep baptisms, their various trials and bereavements? The living members of our Society, from its rise down to the present time, have recorded their exercises, which have been handed down to us for our help and encouragement; for instance, John Woolman, Job Scott and others. In reading these, the query has arisen in my mind, 'Why should such faithfully dedicated servants of the Most High have to pass through such deep exercises?' The response is—'They are necessary to keep the mind humbly bowed at the feet of the Divine Mas-

ter, and make them feel their dependence upon Him, to qualify for every good word, and work, and thus realize peace of mind here on earth and joy unspeakable in the world to come.' And as our Eternal Father is unchangeable, we in our day—and the generations yet to come—have to endure similar trials, to redeem and purify the soul, so as to keep it clean in His sight.

"What would this world be without the winds, the storms, and the rains, and may we not say the whirlwind and the earthquake? Continual sunshine would soon dry up the vegetable kingdom, and consequently famine and desolation would ensue. Then, dear friend, let us pray for patient resignation, to endure the turning and overturning of the Lord's hand upon us, until He is pleased to say, 'It is enough.' Then with David we can say, 'I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He hath put a new song in my mouth, even praises unto our God!'

Surely this is worth all we can endure,—and what can we ask for more? All this thou knowest right well—and I also know thy feelings when thou sayest, 'Of what use have I ever been in the world?' If we have ever been of any real benefit to others, it is best for us not to be aware of it, lest we might be tempted to boast. Although we may not be always able to wear our sackcloth under a smiling face, yet the expression of deep exercise in the countenance may have an effect on some minds, and induce a serious thoughtfulness useful to them.

"Our forefathers had much to endure from persecution, censure and ridicule. They were bowed down under it all, seeking strength of Him who alone could enable them to hold on their way heavenward; and by their faithfulness, uprightness, love to each other, and to the whole human family—in short by their Christian deportment—they gained the admiration and toleration of their opposers. Well may Samuel M. Janney say, in concluding the first volume of his History of Friends: 'Being thus faithful unto death, they received the crown of eternal life, and bequeathed to posterity examples

of holiness and fidelity that have seldom been equaled in any age of the world.' We of this generation, with the other inhabitants of Christendom, are enjoying the fruits of their patient suffering and labor. They were instruments in the Divine Hand of opening the eyes of those in authority to see the inconsistency of persecuting others who differed from them in their religious doctrines and practices.

"I wish that our young friends would read and see for themselves, how nobly our predecessors, under divine authority and wisdom, plead with the potentates of the earth for liberty of conscience for all men—and by the Divine blessing, were they not successful? What have been the persecutions in these nations since they ceased persecuting Friends?

"And now, shall we in this day, rise up in judgment and say that they and their successors in faithfulness to their sense of religious duty were too strict and reserved? As thou sayest, truly some individuals may have been so; but generally, I believe they labored in sincerity to train up their children and others under their care, in the way they

believed they ought to go, in dress, language and deportment, and steadily to attend all our meetings, etc., etc. And I think mostly the youth, seeing and feeling the religious concern of their parents, elders and friends, rather than grieve them, would take up the cross to their own inclinations. I know this in my own experience; and now in old age I look back to my youthful days in this respect with great satisfaction. But then we had plenty of company, as our associates walked in the same path. And I remember too, about sixty years ago, when our Yearly Meeting was held in Pearl Street, New York, at the rise of the First Day Morning Meeting, on the opposite side of the street would stand a crowd of young men and boys to look at the 'pretty Quaker girls' when they came out of meeting. A Friend who lived in the city was asked why the Quaker girls were so much prettier than others. She replied, 'It is not that they are prettier than others, but their neat, plain dress makes them look so.' But we do not hear such remarks now; on the contrary, it is said they are more extravagant and fashionable than the daughters

of other sects. I have heard it said also that some parents object to their children's associating with our youth on this account. Why is it so? Does it not mostly lie with parents who encourage this finery and show? making it very difficult, almost impossible, for the really concerned ones to keep their offspring in moderation. But notwithstanding, if these deeply exercised mothers in a meek and quiet spirit bear their testimony to their daughters, the reward and language will be, 'Let her alone; she has done what she could.'

"When we look over our nation and see the fashionable idleness and expensive toilets that the tyrant Fashion is driving the great mass of the people into, and also the many frauds practiced to get money to support this way of living, and the late evening parties and amusements, it feels to me that it does not require the spirit of prophecy to tell us that a day of calamity of some kind or other will ere long come. Then the foundation on which the people stand will be closely tried. If it be upon the 'Rock,' where Christ said His Church was built, it will stand the floods and tempests that beat against

it; but if on human devices and desires, it will fall, and great will be the fall of those who choose the sand to build upon.

* * * * *

"I would that our young people would forbear criticising what seems to them the errors and weaknesses of those older than themselves, or of those who have passed away. Nothing is to be gained by this; but if they would turn from this spirit and look into their own hearts, and be simply obedient to the teachings of the Most High there, then would they rise and shine as stars in the firmament of God's power, and by example and precept say to those around them, 'Come, and let us go up to the mountain of the Lord, to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths.' If they could see such a band of laborers entering the Lord's vineyard to labor as He directs, the hearts of many of the aged would then say, 'Now lettest Thou Thy servant depart in peace.'

"I did not think to write so much when I began, but I seem not to know how to stop, I feel so strongly the language of encouragement

for thee, to finish thy day's work now in the daytime. Do not keep back that which thy Lord and Master gives thee for others, whether to thy knowledge they seem to hear or forbear. It may be like seed cast upon good ground yielding fruit in due season. Thus may thy tears, thy prayers, and thy exhortations rise up in the memories of those near and dear to thee, when thy immortal soul shall have entered into eternal rest; for verily do I feel that there is a mansion prepared for thee, in the Father's House, there to join redeemed spirits who "have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb," which is the eternal divine life of God in the soul. That I, too, may be permitted to enter there, is the daily prayer and continual concern of

"Thy affectionate,

"RACHEL HICKS."

"WESTBURY, 9th mo., 11th, 1870.

"MY DEAR FRIEND:

"I dearly love to commune with thee by the pen, when absent from thee as to the body;

for the fellowship of the Spirit time and distance do not lessen; but oh! how I did enjoy the sweet mingling at your Quarterly Meeting. * * * Thou hast no doubt heard that within a few weeks we have lost three aged men Friends from our meeting. How we miss them! Which of us will go next we cannot tell, but if we are only ready, we may well give ourselves up to Him who knows when the right time comes to cut the tender thread of mortal life.

"It seems to me that my spirit has been impressed with an unusual degree of solemnity in view of this dispensation. Whether my time is near at hand I cannot tell; I sometimes feel as though my day's work was not quite finished, but I am thankful I can say, 'Not my will, but Thine, oh Father, be done.' I wish the young could see and be convinced that the sooner we surrender our will to the Divine will the easier it becomes, opening the way for the heart to feel that it is its meat and drink and chiefest joy to do the will of our Heavenly Father. If the youth would choose this high and holy way, and walk in it, how our

meetings would increase in size, in life, and in power! Many who are now convinced of the fundamental principles of the Christian religion would come and join in membership with us, I fully believe, and the principles of peace would spread in Christendom until the sword would be sheathed forever.

"It feels to me that we, as a people, are loudly called upon to let our light shine before men by dwelling in a meek and quiet spirit in our daily intercourse with our fellowmen.

"It is wonderful to contemplate that even European nations have not yet seen enough of the horrors of war to deter them from it; but the pride of the haughty we hope will be humbled for their good. These subjects are so great that much might be said upon them.

"In the sweet fellowship of the gospel, I bid thee farewell."

"WESTBURY, 11th mo., 13th, 1871.

"MY DEAR FRIEND:

"My mind often turns to thee. I apprehend that thou too may sometimes say of me, 'What

is she doing and thinking about?' Therefore I will tell thee that I arrived safely home on Sixth Day evening. The next day M. P. sent for me, and I passed most of the afternoon with her. The day after I attended Meeting, and had many welcome greetings from my friends, and in the afternoon had considerable company. Through the week used my needle and read to Willie, as he frequently comes to me with his book. Lizzie has grown and improved much. How dear they are to me!

"Yesterday I attended a circular meeting at Flushing. I was glad to meet with Friends there, and to be at home again after so long an absence. It is a dearer and sweeter spot than all others on earth to me; but the satisfaction experienced in being permitted to return to it, does not compare with the sweet peace of mind I am blessed with.

"When I retired to my chamber on my first arrival home, in taking a retrospect of the journey, and realizing how we had been favored to accomplish it, my mind being relieved of the burden attendant thereon—

and believing that my Heavenly Father had accepted the sacrifice—I said in my heart, 'The work Thou gavest me to do is finished, and in the sweet peace I feel, may I not pass away to my eternal rest in Heaven.' I saw nothing in my way, although there was a little clinging to this life, but I was almost ready to say, 'Now lettest Thou Thy servant depart in peace, for mine eyes have seen thy salvation.' But soon the language in my heart was, A little longer, a little longer must thou tarry. Thy work in this lower world is not quite finished, but if thou continue faithful to the end, thou shalt enter the mansion prepared for thee in Heaven. My soul and all within me bowed in reverence and submission, saying, 'Thy will be done.' For this favored season gratitude and thanksgiving clothe my spirit; and the aspiration of my soul is for strength and ability to perform the little that may yet be required of me, so as not to lose the crown at the end of my race, which cannot be very far off.

"Thy friend affectionately,

"RACHEL HICKS."

"WESTBURY, 2d mo., 4th, 1872.

"MY DEAR FRIEND:

"At our late Quarterly Meeting I met our mutual friend J. B., and he handed me a gift to our Willie from thee, which pleased him very much. He examined it often and wondered who made it. * * * He sends his love to thee, and says he feels very thankful to thee for the nice present. His parents too, feel grateful to be thus remembered, and send their love to thee and thy husband, and tell me to say to you that our next Quarterly Meeting is held here at Westbury, in 4th mo., and they will be pleased to see you at that time, or whenever it suits you, with which I unite.

* * * * * So many of my friends have expressed surprise that one so aged as I could take so long a journey as I did last fall, that I feel bound to make the acknowledgment that we do not serve a hard Master, but a good one, who requires no more of us than He gives us strength to perform. In this faith I left my home; on His power, love, and wisdom I relied; and forever blessed be His name, He preserved my mind in quiet resigna-

tion to His will! I believe this calm, may I not say serious cheerfulness of mind, tends much to strengthen the body and preserve its health. Without boasting I could say, 'If it be in accordance with Thy wisdom to take my mortal life, Thy will be done.' * * * The aspiration of my spirit is that the Most High will raise up faithful laborers by His power and wisdom, and send them into His vineyard to labor for the gathering of souls to the kingdom of Heaven, which is attained only by obedience to the manifested will of our Creator.

"Although the Spirit of Truth is sufficient to lead into righteousness and preserve from all error, our Heavenly Father in love and mercy has provided secondary means of help and encouragement: the Holy Scriptures, and the example and precepts of those who are led and guided by His Spirit. That such may be raised up is the prayer of my spirit, and sent to the small isolated meetings—as well as to larger ones—to encourage all to make a full surrender of their will to the will of Him who created us to glorify Him, and the soul immor-

tal to be glorified with Him through a never-ending eternity, if we make the wise choice to obey Him in all things.

"I have alluded to small isolated meetings—for to these I have been particularly drawn, as thou mayst see when I state that in this late visit to the West we went from Richmond, Indiana, to Blue River Meeting, it being 211 miles; thence to Honey Creek, 147 miles; thence to Benjaminville, 186 miles; thence to Plainfield, 100 miles; thence to Prairie Grove, Iowa, 112 miles; thence to West Liberty, 40 miles; thence to Highland, 9 miles; thence to Honey Grove, 9 miles; back to West Liberty, 12 miles; thence to Marietta, 112 miles; and thence to Stirling, Illinois, 179 miles, etc., etc.

"Several of these meetings in Iowa have been set up within the last few years, and as far as I could see or feel there are livingly concerned Friends in all that we attended; and I think they manifest this concern by desiring a Yearly Meeting established there, as very few of them can get to the annual gatherings to which they now belong—especially the youth. As we are designed to be helpers

to one another, no doubt concerned Friends would be drawn to attend a Yearly Meeting, and I hope the small ones also.

"We were from home ten weeks and three days, attended three Yearly Meetings and several monthly and other meetings (about thirty-five). For the encouragement of others I feel to say that my health was good, and very little fatigue was I sensible of—owing much I think to the quietude of my mind, oft feeling I was just where my Heavenly Father designed I should be. To Him be all the praise! Nothing is due to myself, for I feel that I am one of the least of the flock, if at all worthy to be numbered with the companions of Christ.

"Please excuse this long letter, and write if thou feels like it. My love to thy family and to all other inquiring friends, for my love flows to the whole human family, for which I feel thankful, as love, unity and harmony are much needed in Christendom.

"Thy affectionate

"RACHEL HICKS."

"WESTBURY, 4th mo., 17th, 1872.

"MY DEAR FRIEND:

"Our Monthly Meeting to-day gave me a Minute to attend the ensuing Yearly Meeting of Genesee, and to attend also and appoint a few meetings going and returning; therefore when your Monthly Meeting again occurs, I hope thou wilt feel bound to ask for a Minute also.

"It has always been a great dread to me to open these concerns in our meetings at home, and I feel much relieved in having done it to-day. Nothing but a firm belief that my peace with my Heavenly Father consists in a full surrender of my will to Him could induce me to make the effort; for He is all goodness, love and mercy, and we cannot do too much to obtain a sense of acceptance with Him.

"His promises He fulfills, and if we ask we shall receive ability to do all that He requires. My reliance is on Him—He also provides helpers in the work. To these I also look, and feel thankful that thou art bound in spirit to go with me.

"In much love, thy affectionate,

"RACHEL HICKS."

"WESTBURY, 6th mo., 1872.

"MY DEAR FRIEND:

"I arrived home safely the next day after parting with thee, and found all well. So thankful was I for the mercy that I twice knelt alone in my chamber to give utterance to praises and to return thanks to the Great Author of all good for the wonderful favor.

"Westbury and Long Island never looked more beautiful and flourishing, although rain was thought to be much needed. Yesterday it fell plentifully, and in looking at it I felt we ought almost with one accord reverentially to bow the knee in thanksgiving for the blessing. R. P. came on Seventh Day to fulfill her prospect of service in this neighborhood. J. H. and E. made arrangements for all our Long Island Meetings. I looked with gratitude at these young men who are taking the place of my father and other venerable Friends on such occasions.

"I went with them to Jericho; that meeting was small. Long ago I heard it said that when an eminent minister passed away from a meet-

ing it often dwindled. The people rely too much on them, I suppose.

"My friends seem quite willing to have me home again, where, as far as I now see, I may mostly stay the short remainder of my days and mingle with them in sweet companionship. My prayer oft is, that the evening of my life may be passed in patience, meekness, and quietness of spirit, whatever may be permitted to come upon me. My health is good, and I was not at all fatigued with my long journey. I am often asked, 'Was thee not worn out with traveling so far?' They seem not to understand how it could be otherwise. Farewell.

"Thy affectionate,

"RACHEL HICKS."

"WESTBURY, 11th mo., 3d, '72.

"DEAR FRIEND:

"I was pleased to receive thy interesting letter of 10th mo., 28th, and now have taken the pen to tell thee so. Oft when I feel that I ought to write to my friends, I am inclined to plead an excuse because of poverty of spirit.

What can I put on paper worthy of the time and attention of those I address? But I can, in truth, say to every one, 'I love thee;' for in humble gratitude I feel love to flow to the whole human family, although with the actions of many I have no unity. But the immortal soul is precious, and for it my prayers ascend to Him who is all goodness and power to open the eyes of those to see and feel that true happiness is only to be realized in doing His will.

"I know that He waits long to show Himself gracious, and visits and calls home to Himself the wandering prodigal, but leaves all to choose for themselves whether they will return, yea or nay. Although we know that His grace is sufficient for every one to work out his own soul's salvation, if obedience keep pace with the knowledge of His will in the secret of the soul, yet let us do all we can to encourage one another to walk in the strait and narrow way to eternal life.

"I am glad that you—the committee of our Yearly Meeting—have purchased the 'Memoir' of dear Margaret Brown, and I unite with the

proposition of our friend to procure a large number of copies. I would like to have several myself to give to isolated families. After our last Yearly Meeting, one of the committee gave me several books that were left from last year, and I gave them to those in limited circumstances, and they seemed to appreciate them. I wish Friends generally would read Friends' books much more than I fear many do. I grieve in the secret of my heart when I go into a Friend's house and see piles of books on the centre table, and I cannot find a Friend's book among them. I believe the committee have done what they could, and when we have done all we can, then let us be resigned. We can do no more through the mercy of Jehovah than save our own souls.

"I am glad that thy health is improved and that thou canst attend meetings and fulfill thy other duties. I hear you have another preacher in your meeting—I hope she will keep low, and humbly bowed at the feet of the Divine Master, and be obedient to all His requirings; then she may make a noble instrument for the encouragement of others.

"My petitions, and I doubt not those of others, oft are, that He will raise up and send into His vineyard faithful laborers to call unto others, 'Come taste and see that the Lord is good,' and worthy to be worshiped and obeyed. With thee I feel much for our dear friend ——. A close and heavy affliction she, her father, and his family are passing through, and I hope all will be profited by it. They have the greatest consolation in the belief that the dear departed one no doubt is resting in Heaven, and what can we ask for more for those nearest and dearest to us? The loss is great to her family; but the poor and needy—what will they do? Who will take her place in administering to their wants? * * * *

"When thou meetest me please come to me and tell me thy name, for I am so old and forgetful of names although I know the countenance very well. I dearly love to take my friends by the hand.

"Please write when thou feelest like it, and gratify

"Thy affectionate,

"RACHEL HICKS."

"WESTBURY, 12th mo., 22d, 1872.

"My DEAR FRIEND:

"Company for nearly a week past, and other engagements have prevented me from attending to my feelings, and to my desire to write to thee. I now take the pen for that purpose, for I have longed to commune with one with whose congenial spirit I feel sweet unity and a freedom to unbosom my whole heart; and thou art the one, for thou wilt bear with my weaknesses and frailties. Oh! the satisfaction I anticipated in thy late visit, which was too short for me! How people differ in their feelings!

"S. H., in the *Intelligencer*, calls upon us to 'Cheer up and take fresh courage.' It may be an admonition for me, for in spirit I go mostly mourning on my way, ready to exclaim with one formerly, 'Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.' When I see and hear of so many empty seats in our meetings the query arises, 'Why is it so? Why is it that attending our religious

meetings seems to have become a secondary affair? Is it because the things of this lower world have the pre-eminence in the minds of a great portion of our members, who seem to desire to lay up treasure on earth for the short period of time, rather than treasure in Heaven for a never-ending eternity: and who are more concerned to adorn their mortal bodies than to prepare the soul for immortality, by taking up the daily cross, and doing the will of our Father in Heaven?

"If our meetings are not kept up in the Divine Life and Power, how can our Society continue an organized body much longer? My spirit is grieved that so many seem not to know the real enjoyment of obedience to, and waiting upon the Lord, and of worshiping Him in spirit and in Truth.

"Please excuse me, and let me not longer burden thee with my sorrows! I endeavor to wear my sackcloth underneath, and keep a cheerful countenance when mingling with the people. Blessed, forever blessed be the name of the Most High, I feel peace with Him, and am oft ready to exclaim, 'Oh! the goodness,

the mercy and loving-kindness of Israel's God! My prayer to Him is that I may go bowed in spirit at His feet, with my mouth in the dust, that He may clothe me with a meek and quiet spirit, and give me patience and prudence to demean myself so as to manifest the sufficiency of the Divine Spirit to preserve from all evil.

"Since my return from our last journey, I have felt that my work was accomplished as to going far from home; and latterly I often feel that not much more will be required of me, even at home, in public communication. Many times have I said in my heart in our meetings, 'I have no authority to preach; but I can pray,' my desires for the people are so strong. My work seems to be, to endeavor to promote love and harmony among all with whom we mingle; so I visit occasionally, and write not a few letters. When I have nothing else to do, I feel best satisfied to do some useful work for myself and others.

"And now, in closing, let me say, avoid my discouragements relative to our Society. My consolation is that if we wane away, others will be raised up to bear all the testimonies

which we as a people have been called upon to bear to the world; for they are as necessary now for promoting the happiness of mankind as ever they were. I believe also that there will be a remnant—individuals here and there—who will be Friends in principle and practice although not an organized body as we now are. In this hope I conclude,

"Thy affectionate friend,

"R. H."

"WESTBURY, 4th mo., 20th, 1873.

"MY DEAR FRIEND:

"It is a long time since any epistolary correspondence has passed between us, therefore I now write to thee hoping to receive an answer.

"Of latter time especially, I have felt a strong desire to mingle with congenial spirits; and oft when sitting alone, I have pondered on past days, when we were frequently visited by ministers traveling from a sense of religious duty. And as my father's house was a home for these in that day, I had the favor from my childhood

up to youth and middle age, to sit with them and hear them converse. Frequently the conversation would cease, and a solemn silence would ensue, and in short communications the living gospel was preached, which made impressions on my mind not forgotten. Our particular meeting was then large, and rightly concerned neighbors would often call in and talk over the concerns of our Society; but now alas! in my old age how different! Neighbors are so busy they seldom seem to have time to make even a call. Our meeting is small, and seldom visited by Friends traveling from a sense of duty to our Divine Father; I believe it is safe to say hardly once in a year. Oh! why is it so?

"That sad Separation in 1827 and '8, is deeply to be lamented, and why did this occur? Was it not because of a desire to promulgate opinions and doctrines, rather than to feel the Divine life and power rise in dominion in our minds, uniting us together in Heavenly peace, which is only to be enjoyed by doing the will of our Heavenly Father? Had the members of our Society lived up to the high profession we for more than two centuries have made to

the world, of being led and guided by the Spirit of Truth in our own souls, I believe the doctrine of depravity in our nature in consequence of Adam's trangression, and the atonement for our sins by the crucifixion of the body of Jesus on the cross, would have been left as non-essentials of belief without controversy or discussion. Instead of this, they were urged upon us as necessary to believe in order to be saved with an everlasting salvation; which belief many could not subscribe to. Hence that sad 'Separation,' and I fear the scattering of many from the foundation upon which Christ said His church was built. I fully believe there were livingly concerned minds amongst those who left us; and had we avoided contention about doctrines, we might have remained a united people, helpers to one another; for in unity there is strength.

"In reading the *Intelligencer* I sometimes fear discussions about opinions may again arise amongst us; but I hope opposition to opinions we cannot unite with will be avoided, unless peace with our Creator requires it of any, and then it would be wise

to consult our religiously concerned Friends. There are some points of belief necessary for us as an organized body to unite in believing; as, for instance, the existence of a Supreme Being full of power, wisdom, love and mercy; that He created man for His own glory, giving him an immortal soul and a portion of His Holy Spirit to preserve that soul in innocency and acceptance with Him—if man, whom He made a free agent, is wise enough to choose obedience to Him. Also the several testimonies we have for more than two centuries borne to the world against war, slavery, intemperance, a hireling ministry, oaths and all immoralities, injustice, etc., etc.; to show our faith by our works, by our consistent daily deportment and conversation; moderation in all things, industry, economy, plainness, simplicity in dress and address, calling no man master for 'one is your Master, even Christ' within us, and 'all we are brethren;' doing unto others as we wish them to do unto us, etc., etc.

"Did we all attend to the 'light within' us, I believe we should feel these testimonies to be

as important and necessary now, as in any day or generation preceding us.

"But seeing that many, not of our Society, are convinced of the fundamental principle of Christianity, 'The Light within,' and the educated hired ministers seem to approve and flatter us, there is cause to fear they are drawing too many away, and are doing us more harm than when they were instrumental in persecuting us. And also in this day of outward ease and prosperity, the allurements of pride and fashion are drawing many of our members away from that beautiful simplicity for which we were once admired. If we cannot support our testimony to simplicity and moderation, others no doubt will take it up; for is it not evident that this extravagance and consequent great expense induces much of the fraud and unfairness resorted to by many to get money to keep up the fashionable mode of living? If we had given up our will, as John Woolman did, we too would have seen limits set by Divine Wisdom to the natural desire to accumulate riches. We would have been willing to live in a plain way which requires no great expense

to maintain, and our brethren would have been spared the toil and anxiety many of them now have to endure; and our example would have had a comforting influence upon many around us.

"If Infinite Wisdom, Love and Goodness had not seen that moderate industry and labor are necessary for our health and strength of body and mind, He would have so arranged the order of nature that the earth would have brought forth food and raiment for mankind, and no labor would have been necessary. To hold up the view that labor or work is not honorable seems to me to be calling in question the wisdom of Providence.

"I have alluded to our neighbors being too busy to visit much: but I feel bound to bear the testimony that we live in great harmony, and good-will to each other. If assistance be necessary, it is very cheerfully given, and there is very little, if any, tale-bearing and detraction amongst us. Although I mourn over vacant seats in our meeting in the middle of the week, and finery in dress, yet I love all, and often pray for them;

I feel bound to speak often to these when we meet, and to take them by the hand, for I love and pity many of them. The idea is often held up that there is no religion in dress, and that it is a little thing.

"Dear M., why should I write so long a letter to thee? My apology is, that I have been longing to mingle with congenial spirits, and unless thou wilt be sent to our Quarterly Meeting or Yearly Meeting, I do not know when I shall see thee face to face. And now with love to thee, thy children, and other friends, I conclude,

"Thy affectionate friend,

"RACHEL HICKS."

"WESTBURY, 11th mo., 26th, 1874.

"MY DEAR FRIENDS:

"Since I returned home my mind has been so much with you that I take my pen to say so to you. My heart is filled with gratitude and thanksgiving to our Heavenly Father that He enabled me to finish the service that I felt He required of me in our Monthly Meeting, with the exception of two or three families,

which we yet intend to visit as way opens for it.

"Especially on that rainy day that we were favored with, did my mind seem to overflow with gratitude and praises; and I thought of the woman Jesus spoke of, who having found the lost piece of silver called her friends and neighbors together, saying 'Rejoice with me.' It seemed to me that your spirits mingled with mine, in this grateful rejoicing; for while with you, dear H. expressed her sense of the relief I would feel when through with this arduous and humiliating labor. I rejoice not only on my own account but also for my helpers, who so kindly made all necessary arrangements and helped me on my way. May all have the reward of sweet peace! And when you look on my cold remains, may you rejoice that you did all you could for me, a poor unworthy one, feeling myself to be the least of all the flock and companions of Christ, if worthy to be numbered at all with them.

"Sitting quietly at home, and feeling that my day's work in going abroad is nearly accomplished, my love flows to the youth in strong

desires that they may be wise enough to make covenant with their Creator to serve Him whithersoever He may lead, although in the cross to human nature.

"They might be instructed by outward circumstances. When in the evening of the day they can reflect that all the duties and labors of the day are accomplished, how glad they feel; just so, and greatly more so in a spiritual sense will it be, if in the evening of life they can look back and feel that they have done the best they could in the performance of the day's work in the daytime. The strong will, through the strength which the omnipotent Father gives, having been given up, and the propensities of human nature thus being in a great measure overcome—if the watch be still maintained—they will be clothed with a meek and quiet spirit, patiently waiting and quietly hoping that in the end they may receive the crown of 'Well done, good and faithful servant; enter thou into the joy of thy Lord, and into thy Master's rest.'

"Oh! how earnestly do I desire that they may see and believe in the abundant reward of

early dedication ; and that they may prove for themselves the truth of the testimony of those who have realized it, that there is no real joy but in feeling accepted and acquitted of Him who sees and searches all hearts. This is my experience, and I desire you, my dear friends, now to devote yourselves to the service of our Father in Heaven, that you too in the evening of life may rest and rejoice in the God of your salvation.

"Your affectionate

"RACHEL HICKS."

"WESTBURY, 7th mo., 25th, 1875.

"TO STANFORD QUARTERLY MEETING:

"DEAR FRIENDS:

"Since attending all the Yearly Meetings in 1872, with which we correspond, I have felt that my work, as to traveling far from home, is accomplished. To remain at and about my home is that which my Divine Master now requires of me; for which I have felt abundantly thankful to Him, who I believe laid it upon me as a duty to visit Friends in all their meetings far and near, and many of them

several times over. This has been greatly in the cross to my human will and natural propensities, feeling myself unworthy of so much service.

"But how true is the testimony of the Apostle, 'Not many mighty, not many noble are called, for God hath chosen the weak things of the world to confound the things that are mighty.' Then let no one plead excuse and incapacity; for He who sends forth will qualify those who put their trust in and reliance upon Him to perform all that He requires of them, and will reward every obedient soul with that sweet peace which the world can neither give nor take away. This my soul knoweth right well! Now, in the evening of life, I can look back over former days and remember the deep mental and spiritual baptisms I had to pass through to enable me to say, 'Thy will, oh! God, be done.' Lead me whithersoever Thou wilt, and I will follow Thee, for it is a duty I owe Thee, and the salvation of my immortal soul depends upon obedience.

"I now rejoice that my day's work has been

done in the daytime, as to going far from home; and through the mercy and loving-kindness of our Heavenly Father I am now permitted to rest. Yet my mind often visits my friends afar off, but near in kindness and love, desiring the welfare of the whole human family, and especially those of our own religious Society, who make the high profession of being led and guided by the Divine Spirit in our souls.

"Of latter times I have thought so much of you and your approaching Quarterly Meeting that it seemed almost right to make an effort to attend it, although I feel the weakness of old age, having reached my eighty-sixth year. In my love and solicitude for you, the language of my heart has oft been, 'With desires I have desired to eat this passover with you' before I go hence, to be seen of men no more. The will is therefore accepted for the deed.

"I now write to you to give a little expression to a concern I feel for you or some of your members. According to my feelings, there are some amongst you who are withholding a full surrender of their own will to the will of our Glorious Creator, who is

all love, power, wisdom and mercy, worthy to be worshiped, loved and obeyed by all whom He has made. I know that it is hard to take up our daily cross and follow Him in 'the straight and narrow way which leads to life;' and such is my love to those who are holding back, that if it were possible I would endure the suffering for them, that they in the Lord's time should enjoy the reward. My love goes forth to such, and my prayers ascend for them to Him whose wisdom is infinitely greater than our wisdom. He knows what is best for us. Therefore consult no more with thy reasoning powers, oh! man or woman, whoever thou art, but pray to God to strengthen thee to say, 'Thy will be done, not mine.' Then will He make hard things easy and sweeten the bitter cup, working wonders for thee as thou continuest in humble submission to His will. Whatever in sincerity of soul thou believest He requires of thee, whether small or great the sacrifice, be willing to yield. Despise not the day of small things.

"It feels to me that if obedience keep pace with the knowledge of the Lord's will, your

meeting will revive and grow larger and stronger. It is the Divine Life that is wanting in all our meetings. There is much activity in many places, but unless Divine Life qualify us, all our labors will fail of promoting real and enduring reformation in our own Society or in the world at large. To 'Mind the Light' is as necessary now as it ever was. Walk in the Light, Divine Light, and labor now, looking for help to Him who is omnipotent.

"I feel now to say farewell, dear friends! If we meet no more in this world, I hope that we may all meet in Heaven, there to unite throughout eternity in praises and hallelujahs to Him who sits on the throne, for He is everlastingly worthy; nor can we make too many sacrifices thus to stand before Him, saith my soul.

"RACHEL HICKS."

The following letter was written after an illness of three weeks at the residence of the Friends to whom it is addressed:

"WESTBURY, 9th mo., 19th, 1875.

"DEAR FRIENDS:

"Remembrance of your kindness to me, when prostrated on a bed of sickness, lives in my heart. Gladly would I reward you if in my power; but, feeling my insufficiency, my prayers are oft put up to Him, who is all power, love and wisdom, that He will bless you with that sweet peace of mind which this lower world can neither give nor take away, and in the end of time receive you in Heaven, there to join the innumerable host of redeemed spirits, in ascribing praises and thanksgiving to Him who is everlastingly worthy, throughout the endless ages of eternity. This I crave for my own soul.

"But, dear Friends, if we attain to this, we must each one labor for our own salvation in the strength which He alone can and will give to those who look to, and rely upon Him who fulfills the promise, 'Ask and ye shall receive,' 'Knock and it shall be opened unto you.' Without His Divine aid we are weak and frail, and cannot do any good word or work; hence the necessity of watchfulness and

prayer, to be preserved from the temptations of our creaturely will and propensities. As we are obedient to the teachings of His Spirit in our souls, which, in His goodness and loving kindness, He has given to every rational creature, He will enable us to take up our daily cross, so that we can in sincerity say, 'Thy will, O Holy One, be done, and not mine.'

"I desire to encourage you, dear friends, to be faithfully obedient to the teachings of the Lord's Spirit in you, which teaches as never man taught; for He is in us, and with us, whithersoever we may wander. Fear not the 'world's dread laugh,' or what others may say, but be obedient to Him in all things, whether great or small. If in sincerity of soul you feel that He requires it of you, your reward is sure in that sweet peace of mind human language cannot portray. But why need I thus write? I trust that you know these things as well as I.

"Soon after my return home it occurred to my mind to make a mat for thee, Dr., to put thy feet upon when sitting in thy office, if thy dear wife assents to it; but do with it just as you please. I ought to have said, please ac-

cept it as a token of my grateful remembrance of your great kindness to me, a little one as I feel myself to be.

"And now revives in my memory the reply of Jesus to those who queried of Him, 'When saw we Thee a stranger and took Thee in, sick and in prison, etc., etc., and came unto Thee?' 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' Therefore, look to the Most High, and He will be your reward for every act of kindness to your fellow creatures, and every act of obedience to Him.

"This is the desire of your affectionate friend, RACHEL HICKS."

"WESTBURY, 11th mo., 17th, 1875.

"MY DEAR M.:

"It is a long time since we have seen each other face to face, or communed with the pen. I often think of thee, and desire to hear from thee, or to see thy handwriting afresh.

"Although there is a communing in spirit in congenial minds, which, I trust, we do at times feel, yet please excuse me if I say I love thee

so much that I want to know a little of what thou art doing and thinking about. I have no doubt that thy feelings oft rise in prayer and praise to thy Heavenly Father, for His goodness and loving-kindness are infinite; and that it is thy greatest care and concern so to live as to be accepted of Him, feeling as I often do—that there is no real joy but in the joy of God's salvation.

"I lately received a letter from dear S. H., expressing her thankfulness for having accomplished those long journeys. I suppose she feels as I once did after I had finished an arduous service in visiting families, and returned home so comfortable, that I almost wished to call my friends to rejoice with me for the relief and sweet peace I was favored with.

* * * * * * *

"And now, dear M., as I have desired to learn something about thee, I will say for myself that, although I feel some of the weaknesses of old age, my bodily health is good. My strength is not equal to that of former days, yet with my needle, etc., I can do a little to assist my kind niece with whom I live, for I do

not approve of idleness. When we are able to work moderately, it is better for both body and mind; if we do not need it for ourselves, we can work for others. Above all, my mind is quiet and thankful that my 'day's work' as to traveling abroad, which I believed my Heavenly Father required as a duty to Him, was done 'in the daytime;' and that now, in the evening of life, I am permitted to remain mostly at home, where I have always lived. At and about home are thy duties now, is oft the feeling of my heart, although watchfulness, prayer and obedience are as necessary as heretofore; but I can say, as I trust thou canst, dear M., 'It is my meat and drink' to do the will of my Father in Heaven.'

"If thou art engaged in some religious labors among thy friends, or if thou feelest required to go forth, I feel a word of encouragement for thee. Resign all, body, soul and spirit, to Him who created thee, to glorify Him while here on earth, that thy soul may be prepared to be glorified with Him hereafter in Heaven. Faithful laborers are few in this day, although greatly needed. Undoubtedly there are many who

are longing for spiritual food for the soul, but do not know how to find it. The education and example of many are so turned to outward things that they seem not to realize the duty of waiting upon the Lord in spirit, and asking of Him that bread which comes from Him and nourishes the soul unto eternal life, and heavenly enjoyment, even while here on earth.

"The prayer of my spirit oft is that the Most High will raise up laborers and send them into the vineyard, there to labor as He qualifies them; and the response sometimes is, 'There would be those raised up among our members, if obedience to known duty were performed as required.' We can only do our own work, dear M., so let us hold out to the end. If we meet no more on earth, may we meet in Heaven, is the prayer of thy affectionate RACHEL HICKS."

"WESTBURY, 12th mo., 30th, 1876.

"MY DEAR FRIEND:

"I had been thinking much of thee and of writing to thee, when thy very acceptable letter was received. How I rejoiced that I was

not forgotten, but was remembered by one with whom I have long felt united in spirit, in endeavoring to do the will of our omnipotent Father that, through His mercy and loving kindness, our own souls may be saved with an everlasting salvation; and in this our love and concern extend to the whole human family, desiring the preservation of all on that foundation upon which Christ said His church was built. As we have felt that our Heavenly Father required it of us, we have, in the ability he has given, labored to promote the spreading of that pure and undefiled religion which breathes 'Glory to God in the highest, and on earth peace, good will toward man.' If in any degree we have been useful in this, all praise and thanksgiving are due to Him, who oft calls the little ones to go forth and bear testimony to the Truth, and invite others to make a full surrender of their will to the will of our Creator as the only way to obtain happiness here and hereafter. But do we not know and remember the deep exercises we had to pass through to prepare us for the service our Lord and Master called us to? But His reward ever

was, and is, sure, my soul knoweth right well; and now, in the evening of life, feeling released from going far away from my comfortable home, I rejoice in the retrospect of labor performed when I felt it to be required of me. And, as I experience some of the infirmities of age, I am grateful and thankful for the quiet and peaceful rest, although watchfulness is still as necessary as ever before.

"Feeling it to be my duty, I am thankful that I am able still to attend all our religious meetings as they come in course, and also funerals pretty often; some of persons not in membership with us who have desired a Friends' Meeting. On these occasions I often feel that words are given in condescension to the states of the people.

Social visits to my neighbors I also feel it best to make occasionally, and in these and at all times, at home as well as abroad, I endeavor to promote love and harmony. When I behold the dawn of another day the aspiration ascends to Him who has the power, that I may be preserved from the least degree of feeling, thought, word, or action that is contrary to His pure

and holy will. In and through all, I have a great sense of my unworthiness and my frailties; and poverty of spirit is often my portion, feeling myself to be one of the least, if at all worthy to be called one of the flock and followers of Christ.

"And thou, my dear friend, also alludest to thy 'strippedness and poverty of spirit.' I feel it to be a safe state; and as thou looks to and relies upon Him who has hitherto sustained thee, He will carry thee as in the hollow of His own holy hand to the end of time, and thereafter receive thy immortal soul into Heaven; for a mansion is prepared for thee if thou hold out to the end in full faith.

"Thou remarkest, 'Times are hard.' So they are; and why is it so? Some writer has said, 'The extravagance of our day has done much to bring it to pass;' and a French writer has remarked upon the 'fashionable idleness and expensive toilets of American women.' I have no doubt that these excesses are one great cause of the general depression in business; and sad is the reflection that the Society of Friends has not, as a whole, maintained its testimony

to simplicity and moderation, as Friends were led to do at its rise. If all its members had felt it and obeyed, I have no doubt their influence would have been great.

"I am glad our dear friend —— expects to pass the winter with her children. It seems as though children should take care of parents in old age. Thy affectionate

"RACHEL HICKS."

"WESTBURY, 3d mo., 3d, 1878.

"MY DEAR FRIEND:

"One of the infirmities of old age, which I feel increasing upon me, is loss of memory. I cannot exactly remember whether I have answered thy last letter or not. If I have, thou wilt excuse me if I write again, for I have thought so much of thee of late, that I feel like writing to thee once more.

"On reading thy last letter, my sympathies were strong with thee. Thou hast thy trials and afflictions. Thy Heavenly Father permits these, and they are no doubt for thy good, although hard to human nature to endure. But, dear friend, thy trust is in Jeho-

vah, for in Him is 'everlasting strength,' and He will carry thee through to His praise, and thy own establishment on that foundation upon which Jesus Christ said His church was built. How encouraging is the testimony of the Psalmist, 'Many are the afflictions of the righteous, but the Lord delivereth him out of them all.'

"We may be ready to say, Why should the righteous be afflicted? If they have endeavored to do their duty to their Creator, why should they not rest in joy and peace? But this might not be a safe state even for these good ones; they might sit down at ease, as on the Sabbath day, and almost forget to look to and rely upon Him to whom is ever due prayer, thanksgiving and praise. Continual sunshine in the outward world—do we not believe?—would ere long bring famine on the animal creation. Therefore thou mayest rejoice that thou hast afflictions, for 'whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth.' Then be encouraged. I doubt not thy prayers are put up to our omnipotent Father to give thee patient resignation

to endure all thy afflictions so as in sincerity to say, 'If this cup may not pass from me except I drink it, Thy will be done.' No doubt there are seasons also in which thou hast to rejoice in Him who is the Comforter to those who rely upon Him.

"But where is dear ——? I hope she too has her trials, so as to keep her bowed down in deep humility as at the feet of our Divine Father, not asking great things for herself, but willing to accept anything He in His infinite wisdom sees best for her. My own experience teaches me that afflictions are for our best interest, to wean us from the love of this lower world, and raise our aspirations for treasures in Heaven, where 'neither moth nor rust doth corrupt, and where thieves do not break through nor steal,' for there we are safe in Him who is a present helper in the needful time.

"We mourn over the sins that we see committed even by professing Christians, and if all the laborers for reformation would look to Omnipotence to qualify and enable them to labor in His wisdom and the power He alone

can give, no doubt their labors would be more successful than they have been. I do not question that many of these are sincere, but they seem not to know the necessity of Divine qualification for every good word and work. * *

"The loss of dear George Truman we mourn: the void we feel; but our consolation is the trust we have that our loss is his great gain. We are passing away one after another, but it matters not if we are only ready when the call comes, 'Give an account of thy stewardship, for thou mayest be no longer steward.' This is what I desire for myself, and my prayers to my Father in Heaven are to give me strength to 'watch,' and if any duty is required, that I may perform it; but patiently to wait and quietly to hope may be all. To be clothed with a meek and quiet spirit to the end is the prayer of my soul. It is due to our Divine Father to live a righteous life, and I have no joy or rejoicing but in feeling accepted of Him. If we meet no more on earth, I hope we may meet in Heaven.

"This is the aspiration of thy affectionate

"RACHEL HICKS."

"WESTBURY, 7th mo., 28th, 1878.

"MUCH BELOVED FRIEND:

"I take the pen to acknowledge the reception of thy kind letter, but I have not language to portray fully the comfort and satisfaction I felt on reading it. It seemed like a repetition of my own experience when I went to and fro visiting Friends and their meetings, believing that my Heavenly Father required it of me. Many were my pleadings and excuses, 'I am so little and unworthy! Why not send those who have fine talents, and are every way better qualified than Thy little servant?' was often the language of my spirit. But all my excuses were in vain; and sometimes the query would arise in my heart, 'If thou art so little, how darest thou turn away from doing the command of Him who is omnipotent?'

"I see, dear sister, that thou too finds that there is no other way to obtain that peace which the world can neither give nor take away, than to make a full surrender of thy own will, and to say in sincerity of heart, 'Thy will, O Holy Father! be done. Lead me whithersoever Thou wilt, and I will follow Thee.'

And the gracious promise will then be fulfilled, 'I will be with thee, I will strengthen thee,' and He will be thy stay and staff. His promises He mercifully fulfilled in my experience as I relied upon Him, looked to Him, and earnestly craved His assistance.

"We all may bear in mind the testimony of Paul to the Corinthians, 'God hath chosen the weak things of the world to confound the things which are mighty,' and that 'no flesh should glory in His presence.' I desire thy encouragement to continue thy devotion and dedication to the service of Him who works by instruments, as well as by His own spirit in the soul. Oft have my prayers been put up to Him that He would raise up faithful laborers and send them forth to labor in His vineyard; those who dare not trust to their own strength, but who will look to Him to qualify for every good word and work.

"I rejoiced when I became acquainted with thee, believing that thou hadst resigned thy will to Him whom it is our duty to obey in all things; and for thy encouragement I feel it right to say of myself that now in the evening

of my life I feel released, not only from traveling far from my home, but also from much outward testimony even in our own meetings; but through it all I can say, 'Not my will, but Thine, O Holy one! be done.'

"Now oft, sitting alone in my comfortable home, I rejoice that my day's work was done in the daytime, when I had strength of body sufficient for the labor; although in early life I was among the chief of sinners in the omission of a known duty—that is, to rise and speak in meeting. Even twenty years did I wander in the wilderness, longing for spiritual food; but when I saw the terms of admittance to the table spread for the obedient ones, 'I turned away sorrowful,' until by suffering I was made willing to bow my own will and rise, uttering distinctly a few sentences, proving that to be a lying spirit which had so long persuaded me I could not speak in a public meeting so as to be heard.

"After our Monthly Meeting acknowledged my ministry, I traveled frequently from home, visiting all the meetings belonging to our part of the Society of Friends, and some of them twice over. Whether it has ever done any good

to others I leave to Him who sees the heart, but through His mercy I feel that it has thus far saved my own soul.

"I feel thankful that I am now permitted to stay peacefully at home, and my prayer oft is for patience and resignation to any trial He in His wisdom may see best for me, and that I may be clothed with a meek and quiet spirit to the end of my days, and that I may pass away praising the Lord.

"Please write when thee feels like it, and gratify Thy affectionate friend,

"RACHEL HICKS."

# A MEMORIAL OF RACHEL HICKS.

BY WESTBURY MONTHLY MEETING OF FRIENDS.

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THERE are some lives which flow quietly along their course, exerting their influence for good upon those immediately around them, and attract comparatively little public notice.

It was shown in the life of Rachel Hicks, that while she greatly desired to occupy this position, she felt called upon to enter a wider field of labor.

She was born at Westbury, L. I., in the year 1789. Her parents were Gideon and Elizabeth Seaman, members of the Society of Friends.

Subject to the influence and example of parents deeply concerned for the guarded training of their children, her youth was passed in much innocence. So tender was her con-

science, that on one occasion, at the age of eight years, when she had used a word she felt to be wrong, her remorse was so great that it affected her health, and not until she felt she had been forgiven was it restored.

Thus early did her youthful mind recognize the obligation of living in harmony with her impressions of right and duty. Her associates from childhood were those of our Society, and her parents being prominent members, their house was often visited by Friends traveling in the ministry. Listening to their conversation, and imbued with the spirit of their lives, she was early impressed with serious thoughts, and the obligation of living in subordination to the Higher Law, manifest in the secret of the heart.

In the primitive period of her early life, the practice obtained of having the family collect together in the twilight of the evening. At these times, in the quiet and rest from the labors of the day, an opportunity was afforded for meditation and retrospective self-examination.

On one of these occasions, when in her nineteenth year, she writes, " My mind was turned

to my Heavenly Father, with strong desires to serve Him through life, when it was intelligibly sounded in my mental ear, 'If faithful to My requirings, thou wilt have to speak in the assemblies of the people, and travel extensively in the ministry.'"

This seemed to have been as unexpected as it was an unwelcome message to her. Timid and bashful by nature, she felt that she never could stand before an audience and address them intelligibly. In vain she endeavored to persuade herself that it was a delusion, which time would dispel; but steadily the conviction rested on her mind, that it was a service to which she would be called. Without any distinct impressions as to time or place, when she should begin her work in the ministry, she, nevertheless, in the dread and fear of the duty, says, "I became rebellious, and out of the Divine harmony my soul had so longed for, and in which I had enjoyed such sweet communion."

In this state of mind she adds, "When I had heretofore been called mild and gentle in my disposition, I was sometimes irritable and im-

patient. This grieved me, for I loved the truth, and desired not to do anything that would bring dishonor upon it." About a year after this first impression that she would have to appear in the ministry, she felt the time had come to bear her testimony publicly, but she could not bring her mind to submit.

Year after year, she states, "I felt I was in rebellion against my known duty. My stubborn will would not yield, and again and again I was turned backward in the wilderness, and the earth brought forth thorns and thistles." Through many trials and vicissitudes this impression of duty continued to weigh heavily upon her mind, until at last, in her forty-second year, she yielded, and spoke a few words in our meetings. She had now given up to the service of her Father, whithersoever He might lead her, and great peace and satisfaction were her reward.

At the age of twenty-six she was married to Abraham Hicks, of Rockaway, L. I., a nephew of Elias Hicks. She found in her husband a most congenial spirit. Being in full accord in all their religious sentiments, they lived to-

gether in great unity for eleven years, when he died; leaving her with three young children, an aged father, and the responsibility of a farm.

A few years after this bereavement, she had to mourn the loss of two of her children. Her son, Abraham, was spared to be a great comfort and a stay to her for a number of years thereafter.

To return to her public labors. So satisfactory were her communications, that it was not long before her ministry was recognized, and she became an approved minister of our Society. Having so long delayed the work to which she had been called, and now making a full surrender of her life to the will of her Divine Master, she felt prepared to go whithersoever He might lead her. Besides the exercise of her gift in her own meeting, she soon felt required to go forth to other places and proclaim the Gospel.

After having made several visits in the line of her duty to neighboring meetings, we find her, in the summer of 1837, visiting the Northern Quarterly Meetings. In the fall of the same year a minute was granted her to attend

Baltimore Yearly Meeting. In the spring of the following year she visited Genesee Yearly Meeting, and proceeding westward to that of Ohio and Indiana; her mission seems not to have been accomplished until she had attended nearly all the meetings composing them. This journey in the then new countries of the West was beset with many hardships and considerable expense. Her great endurance and perseverance, combined with the faith that for every requisition of duty strength and ability would be afforded, sustained her: and notwithstanding her longing for the quiet enjoyment of her home, which she loved so well, she was willing to forego all, that the cause of Truth might be promoted.

This journey occupied seven months. Returning with a heart full of gratitude for Divine favors, on this occasion as on all others, she was from her own experience ever ready to testify to the goodness of her Divine Master. From this time up to 1852, a period of fifteen years, there scarcely passed a year but that she went forth in the work of the ministry.

The love of order was a conspicuous trait

in her character, often using the quotation, "Order is Heaven's first law." She was always careful to lay her concerns before the proper meeting for its judgment, and with marked humility seemed ever ready to submit to its decision. For two years after 1852, she felt released from the necessity of going abroad in the ministry. The health of her remaining son, Abraham, was failing, and her duty lay at home. Tenderly and faithfully she attended him, and saw by the progress of the disease that ere long she must part with him. She had borne the loss of both parents and husband, and this, her last earthly stay and comfort, must be given up. She writes, "I had looked to him as my counsellor and caretaker; every fibre of my heart entwined around him in the strong affection of a mother's love." Yet in that faith and submission to the dispensations of an overruling Providence, she was calm and resigned, with the prayer in her heart, "Not my will, but thine, O Father! be done." This last affliction would have quite overcome a mind less strong, or a faith less enduring. Not so with her. Having made a full surrender of heart,

she was obedient to every manifestation of duty; and we accordingly find her, in the following year, again in the field of labor in distant parts. It is not our purpose, in this brief memoir, to give a detailed account of her work in the ministry. Whether at home or abroad, she seemed scrupulously careful to watch closely the pointings of Truth on her mind. Modest, and distrustful of her own abilities, she was always desirous of placing self in the background, while at the same time unshrinking in the performance of what she considered the cause of right, and the maintenance of the testimonies of our Society.

In her journal she writes: "I have made no account of the number of miles I have traveled, or meetings I have attended, fearing it might seem like boasting." She lived in great simplicity, practicing both frugality and industry, often saying that with less extravagance we could find both time and means for the exercise of larger charity.

Conservative by nature, innovations on old practices or views found but little favor with her, yet she endeavored to be charitable.

Strongly attached to her friends at home, she would have lived a life of comparative seclusion gladly, if she could have followed her natural inclinations; consequently, when the call to duty was over, the return to her own fireside was a source of great satisfaction.

In the latter part of her life, she felt that the burden of former years was in a large degree removed, and her communications were more brief, and less frequent than heretofore. When she did feel called upon to bear testimony, her voice would be heard in the same clear and earnest appeal for obedience to the voice within, which she had so abundantly found sufficient to guide her through life. For many years past, she had felt as though life's journey was near its close. Death had no dread for her; content to "labor and to wait," she glided through the autumn of her life, ripe in holy experiences, and full of faith in the rewards in store for the righteous. Though free from many of the infirmities which so often attend advanced age, time had nevertheless made its impress on her form and face.

Yet her noble presence, dignified counte-

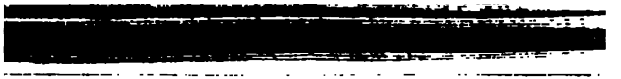
nance and serenity were so conspicuous, that none who beheld her could fail to be impressed with the beautiful spirit that dwelt within. Long had she been ready and waiting for the close of her earthly pilgrimage.

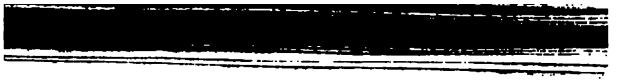
On the 13th of Eighth Month, 1878, in her ninetieth year, it came. Full of years, full of good works, she laid down the burden of her life, and was at rest. Though her earnest words of exhortation are no longer heard in our assemblies, the memory of them will long be treasured up in sweet remembrance, and the example of her life continue as an inspiration for coming years.

Read in and approved by Westbury Monthly Meeting of the Society of Friends, in joint session, held First Month, 15th, 1879.

FREDERICK E. WILLETS,
RACHEL W. HICKS,
*Clerks.*

Read in and approved by Westbury Quarterly Meeting, held in New York, First Month, 23d, 1879. JOSHUA T. CROMWELL,
*Clerk.*
CATHARINE H. CARPENTER,
*Clerk for the day.*





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